

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

PUBLISHED BI-MONTHLY BY PRIMITIVE OR OLD SCHOOL BAPTIST

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THE TRIALS AND AFFLICTIONS OF THE CHURCH OF THE LIVING GOD, WHEN TRAVELING IN A ROUGH STORM ON THE HIGH SEAS OF TRIBULATION

O Zion! afflicted with wave
upon wave,
Whom no man can comfort,
whom no man can save;
With darkness surrounded,
by terrors dismayed,
In toiling and rowing, thy
strength is decayed.

Loud roaring, the billows
now nigh over-whelm;
But skilful's the Pilot who
stands at the helm;
His wisdom conducts thee,
His power defends,
In safety and quiet thy warfare
He ends.

"O fearful! O faithless!" in
mercy He cries,
"My promise, my truth, are
they light in thy eyes?
Still, still I am with thee,
My promise shall stand,
Through tempest and tossing
I'll bring thee to land.

"Forget thee, I will not, I can-
not, thy name,
Engraved on My heart, doth
forever remain;

The palms of My hands,
whilst I look on I see
The wounds I received when
suffering for thee.

"I feel at My heart all thy
sighs and thy groans,
For thou art most near Me, My
flesh, and My bones;
In all thy distresses, thy
Head feels the pain,
Yet all are most needful, not
one is in vain.

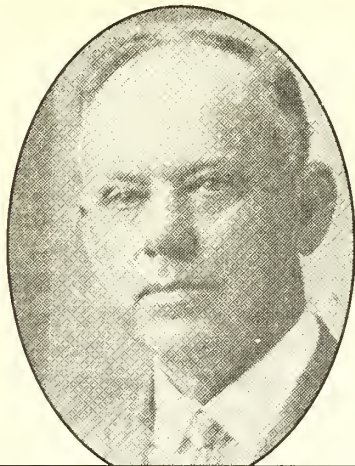
"Then trust Me and fear not,
thy life is secure;

My wisdom is perfect, supreme
is My power;
In love I correct thee, thy
soul to refine,
To make thee at length in My
likeness to shine.

"The foolish, the fearful, the
weak are My care.
The helpless, the hopeless, I
hear their sad prayer;
From all their afflictions,
My glory shall spring,
And the deeper their sorrows,
the louder they'll sing."

(Selected)

(What was the position and
procedure of the Church (and
Churches) 67 years ago
regarding adjustment of differ-
ences and restoration of fel-
lowship among them? Elder
O.J. Denny, editor of Zion's
Landmark at that time,
answers this question below
for us today.)



ELDER O.J. DENNY

1871 - 1951

(He was Editor of Zion's
Landmark from 1929 to 1951,
a period of 22 years.)

AN OPEN LETTER

It is not because that I
bear the name of an
ordained Primitive or Old
School Baptist minister,
but, doubtless, due to my
unworthy, and, I often
fear, unprofitable connec-
tion with Zion's
Landmark, I have been
approached by a number
of ministers, and others
from time to time, asking
my views as to the advis-
ability of a general, get-
to-gether, or so-called

"Peace Meeting", with a
view of adjusting differ-
ences that have arisen,
here and there, and from
time to time, in the hope
that all lovers of Bible
truth may be united once
again in one common
cause for the upbuilding
of "a people", once in
name, if not in heart, ulti-
mately uniting as one, the
great body of Primitive or
Old School Baptists, in
many places.

Surely, no man worthy
of the name "Christian"
should be opposed to a
God-given, sustained
peace among all those
who love the Lord and His
people.

PERMIT ME TO SAY IN
THE OUTSET THAT I DO
NOT BELIEVE THAT
PEACE BY COMPROMISE
OF THE PRINCIPLES OF
DIVINE TRUTH, AS SO
FULLY TAUGHT IN THE
BIBLE, IS WORTH NAM-
ING. ALL TRUE PEACE,
WORTHY OF THE NAME,
IS FROM ABOVE, FOR
"THE FRUIT OF THE
SPIRIT IS LOVE, JOY,
PEACE, LONG SUFFER-
ING, GENTLENESS, GOOD-
NESS, FAITH, MEEKNESS,
TEMPERANCE, AGAINST
SUCH THERE IS NO LAW."
(GAL. 5:22,23.)

"For He is our peace."
(Eph. 2:14.) "For it is God
which worketh in you
both to will and to do of
His good pleasure." Paul
said in the next verse,
"Do all things without
murmurings and disput-
ings."

Now, where there are
murmurings, there will be
disputings, back-biting,
the wrongs of self and
selfish things in others
are often magnified.
Mole hills become moun-
tains, and as truly as the
flesh and the devil thus
magnify the faults of oth-
ers, just so truly our own

faults are in so far as pos-
sible, kept in the back-
ground, if we are moved
only by fleshly and selfish
motives.

My station in life, if I
am one of His servants,
has been, as I hope, an
humble one. Necessity in
providing for my loved
ones has kept me close
to my worldly, or secular,
vocation most of my adult
life. I have not sought
leadership. My desires
and efforts have been to
prevent breaches, if pos-
sible, rather than to go
out to try to undo the con-
ditions over which I have
had no control, and, more
so, in which I have had no
part. To make such an
attempt would involve
myself in much trouble.

I have before me at
this time letters insinuat-
ing, and with hope in the right
spirit, that I should
become a party to a
"Peace Meeting," among
our people, and am being
asked to say, either pub-
licly or privately, what I
think, giving my judg-
ment, of such an effort.

No greater blessing
could come to any man
than to be given the pre-
cious hope that he is
among the chosen of God,
to labour in His vineyard,
and for the peace and
prosperity of Zion; but, let
us not forget, "Paul may
plant," "Appolos may
water," "but GOD must
give the increase." (See
1st Corinthians 3:6.) And
we read, Blessed are the
"poor in spirit," "they that
mourn," "the meek,"
"those that hunger and
thirst after righteous-
ness," "the merciful,"
"the pure in heart," "the
peacemakers," those
that "are persecuted for
righteousness' sake,"
those that are "reviled
and persecuted, with all

manner of evil spoken against them falsely for Jesus' sake." (Matthew 5:3-12.) The Master of all masters promised them, "In the world ye shall have tribulations; but in me PEACE." This peace will never be had without the determined, accompanying tribulation.

Is there peace in this world today? One may answer, No; but in blessed reality, "God still rules in the hearts of His people," and though they be, and will continue to be, tried as gold is tried in the furnace, yet, we have the blessed assurance, amidst all the storms and tempests of time, the judgments of God shall be on the wicked. And that the people who know and fear His name shall be gloriously delivered from all the things that offend and from them that do wickedly. **Proof-Text:**

"For, behold the day cometh, that shall burn as an oven: and all the proud, yea all that do wickedly, shall be as stubble, that the day cometh shall burn them up, saith the Lord of hosts; that it shall leave them neither root nor branch," "BUT UNTO YOU THAT FEAR MY NAME SHALL THE SUN OF RIGHTEOUSNESS ARISE WITH HEALING IN HIS WINGS," (Malachi 4:2), (For there is healing in no other than He), "And ye shall go forth, and grow up as calves of the stall." (Malachi 4:2.)

I have met many people not affiliated with any church organization anywhere, as well as many in the various, sundry organizations, caused by divisions and subdivisions among our people, all of whom I have been made to believe are the children of God.

Here, may we not say truthfully that fellowship, the love of God and peace of heart and spirit is not confined to men-made registrations, regimentations, associations, and other organizations not named in the Bible; but

that in reality, "If we love God, it is because He first loved us." (1st John 4:19.) Yet, "if a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom He hath not seen?" (1st John 4:20.) "If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth. But if we walk in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin. If we say that we have no sin, we deceive ourselves," (not others), "and the truth is not in us." (1st John 1:6-8.) "If we confess our sins" (not enlarge upon the sins of others) "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1st John 1:9.)

If we have been forgiven much, may we not be unforgiving, lest the Lord be not pleased to forgive us, as He taught in His Word of Divine Truth, "So, likewise shall our Heavenly Father do unto us, if we from our hearts forgive not every one his brother their trespasses." (Read Matthew 18:35.)

O. J. Denny

(His editorial in Zion's Landmark, as published in the May 15, 1938, issue. Editor.)

(Note: Elder O.J. Denny served as the faithful, very acceptable Editor of Zion's Landmark from March 15, 1929, until his death March 17, 1951, a period of 22 years. He followed the excellent tenure of Elder P.G. Lester, Roanoke, Virginia, who was Editor from 1920 to 1929. Elder O.J. Denny was born in Surry County, North Carolina, the son of Elder Gabriel Denny and Delfina Stone Denny, November 39, 1871. During his lifetime he served his home church, Broad Street, Winston-Salem, N.C., 25 years, the Reidsville, (N.C.) Church, (Lindsey Street) for 35 years, also Greensboro, N.C., (Tate Street), Gilliams Church and McCray Churches in Alamance county, N.C., Lawyer's Spring Church in Peachland, Anson county, N.C., and others during his long ministry. Editor

SOME INTERESTING HISTORY OF A 19TH CENTURY PRIMITIVE BAPTIST ELDER, WHO LIVED IN EASTERN NORTH CAROLINA, COMES TO LIGHT RECENTLY FROM AN INQUIRER AND DESCENDENT IN FLORIDA

Dear Elder Mewborn,

I enjoyed talking with you by telephone on Sunday afternoon, and I do hope that you will be able to find some historical information on our forebear, Elder Aaron Davis (1812-1888). As family members and descendents, we have always heard of his significance to the Primitive Baptist Church in his generation, well over one hundred years ago in eastern North Carolina.

We have never had the privilege of seeing any of his religious writing. At this point several generations have gone by, and many of the standards of life that he possessed are still alive and manifested in his descendents. Today, there are numerous Davis family members (his descendents) who would treasure having any information that you might have and be aware about his life. There are those who have been derived from his stock that have chosen successful careers in the fields of education, medical, religion, political and legal pursuits of life,

professional talents that came and were inherited from this gifted man.

I am enclosing a brief sketch of his life that also includes his second wife, who was truly a companion in the Lord to him during the time of his ministry, when he served and pastored the Primitive Baptist churches. I believe it would be interesting to you and other members and believers in the faith today in the Primitive Baptist Church. This little booklet is titled, Stories Heard and Things Remembered by Mary Newkirk Davis.

Anything that you might have and will share with me and my family concerning our patriarch forefather, Elder Aaron Davis, who lived in Pender County, North Carolina, in the 19th Century will be greatly and highly appreciated.

Most sincerely,
Betty Ashley
Tallahassee, FL 32312
May 27, 2003

LITERAL ANGELS OF GOD OR HUMANS

In Revelation 1:19-20 Christ, in speaking to the Apostle John, commanded John to, "Write the things thou hast seen, and the things which are, and the things which shall be hereafter; The mystery of the seven stars which thou sawest in My right hand, and the seven golden candlesticks. The seven stars

Zion's Landmark

"Remove not the ancient Landmark which thy fathers have set." Proverbs 22:28

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are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches."

Without question Christ clearly identified the seven churches of Asia (Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicia), but in respect to the identity of the seven angels of the seven churches, there are differences of opinion as to whether these seven angels are literal angels of GOD or humans. In searching the King James Version Bible we find that literal angels of GOD are written about and identified throughout the Old and New Testaments. We also find in some Scriptures where humans are mentioned or referred to as shining as lights, in a manner of speech, the same general way as literal angels of GOD are described in their eminent appearing on earth. One such place is Philippians 2:15 where the Apostle Paul instructs those of Philippi to do all things without murmuring or disputing that they may be blameless and harmless without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world. Paul uses this manner of speech to point out that those, who are blessed to conduct themselves in deportment as sons of GOD, would be recognized as a shining or glowing light of character with the Spirit of Christ; and we do not mean to imply that they physically glowed. Angels of GOD are also referred to as messengers. And in 2 Corinthians 5:18-20 humans are referred to as ambassadors of Christ, making it understandable that included in the work of an ambassador there is employment of carrying a message from one's superior to another person. Having been reconciled

by Jesus Christ and given the ministry of reconciliation, it is committed unto them the word of reconciliation, now identified the Corinthians as ambassadors (messengers) for Christ.

The above shows that by a figure of speech there is a reference or comparison of some humans with literal angels of GOD, because of them being messengers and the light or glow they give off.

In conclusion, I understand that the seven stars or angels mentioned in Revelation 1:20 are humans, very likely pastors, over the seven mentioned churches. As a way in which to reinforce my understanding that these are humans and not literal angels of GOD, I can not understand why Christ would instruct the Apostle John to write to Heavenly angels when they are in GOD's presence and under His control at all times.

The Peace of Christ to all, I trust.

Hoyt Sparks
Sparta, NC 28675
January 20, 2005

TO OUR READERS AND SUBSCRIBERS

We are publishing below in this issue of Zion's Landmark that portion (or excerpt) from the booklet titled, Stories Heard and Things Remembered, by Mary Newkirk Davis that relate to the life and history of Elder Aaron Davis and his wife, Sister Charlotte Horne Davis. We feel that the narrative is most interesting to those that love the history and lore of the genuine, true Old School or Primitive Baptist people of yester-year. Following it, I shall attempt to make comments on things from my own personal knowledge that have come to mind, since Mrs. Betty Ashley's request, concerning the life of this eminent, humble servant of the most High God, Elder Aaron Davis.

J. M. Mewborn



Southwest Primitive Baptist Church (Meeting House)
(Built about the year 1825)
Jacksonville, Onslow County, N.C.

ELDER AARON DAVIS (1812 - 1888)

Elder Aaron Davis, Jr. was the son of Aaron Davis and wife, Rebecca Marshburn Davis, who lived in the Catherine Lake area of Onslow County, North Carolina. He was born in 1812 and died in 1888. He was one of eleven children. Whether some or all of the others lived to grow up is not known by this writer.

Elder Davis must have been about 50 years of age when he was ordained and became an active Primitive Baptist minister. For 38 years he preached, according to the minutes in the Kehukee Association beginning with the year 1850 for churches in Edgecombe, Pitt, also White Oak Association in Duplin, Onslow, New Hanover, Pender and Brunswick Counties in eastern North Carolina. He lived for many years in the Merritt's Creek area of Pender County, six miles east of Rocky Point, North Carolina, and approximately 20 miles northwest of Wilmington.

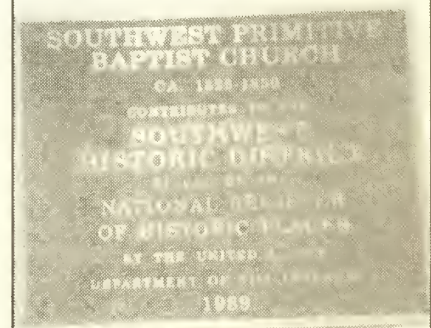
Elder Davis was married twice. He first married Polly Cooper, daughter of Frank Cooper. His second marriage was to Charlotte Horne, daughter of Benjamin Horne of New Hanover County. He was the father of four children by each wife.

It was said that Elder Davis rode horseback to cover the large territory of churches that he served. Roads were mostly trails, wagon and cart tracks, made

through the wilderness. Steamboats could navigate in the Northeast Cape Fear River from Wilmington as far north as Croom's Bridge in Pender County. When there was lot of rains, they could travel farther to Deep Bottom in Duplin County, east of Wallace, North Carolina. At that time it was called Duplin Roads. Bridges were almost non-existent. At some places there were ferries to cross rivers.

Elder Aaron Davis' home was three miles east of Lane's Ferry, which was three miles

Bronze Plaque Placed At
Front Entrance Of Southwest
Church By U.S. Dept. of
Interior

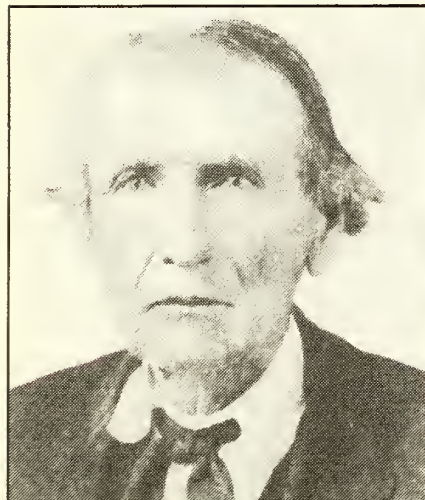


Southwest Primitive Baptist Church
CA. 1825 - 1830
Contributes to the Southwest
Historic District
Placed On the National Register Of
Historic Places By The U.S. Dept. of
Interior - 1989

east of Rocky Point. This was a very plain, country home. They had shelter, comfortable beds, plenty of homegrown food, fireplaces for heat and a wood-burning cookstove. They had one more thing which was probably most important and that was a welcome for everyone passing by. Since this was such a convenient place to stop in those days between Wilmington - Hampstead to the south and points to the northwest in Duplin County and beyond, there were always someone, travelers with passengers, there to rest and get free board.

Eventually, Elder Davis built another house close by, connected by an

unroofed walkway. They called it the Far House (some said "Fur House"). This house was furnished with beds, cooking facilities and people could stay as long as they liked. He also had places for farmers to pen their livestock, which many of them in those days drove the herds with help of other farmers to the livestock market(s) in Wilmington, N. C. This



ELDER AARON DAVIS
1812 - 1888

(A Mighty Stalwart In Zion and
Defender Of The Cause Of
Christ For Almost fifty years)

home and others like it were motels in those days, only the charge was nil.

In 1888 Elder Davis was on his deathbed and much worried. He was quite satisfied about dying, but he had chosen as his final resting place, where he had pastored and served a church on the western side of Jacksonville, North Carolina, for over 50 years. Since there had been heavy rains and a big flood at the time, he was afraid his wishes could not be carried out. At this point there were very few bridges to cross the creeks that lay between his home and the church site. Between Merritt's Creek and Jacksonville there were many creeks and small streams to cross. Most of the area is very swampy with pocosin after

However, family and friends assured him that

it would be done, so he died peacefully. It was a well organized plan which was carried out by faithful loved ones. The coffin was carried on a wagon until the first stream was reached, then transferred to a boat. Another wagon and team was waiting on the other side with other helpers. This method was continued, on and on, until the end of the journey. It must have been quite a procession. His grave marker shows the earliest date of any in the cemetery. The Southwest Primitive Baptist Church, located on the northwest side of NC Hwy. 53, abt. 3 miles south from the City Limits of Jacksonville, Onslow County, N. C., is still an active body today (1991). One change came about in the 1920's, when North Carolina was undergoing a more modern road building program. The new road (Hwy. 53), was built at the back of the building. That was no problem to these faithful believers. The front became the back and the back the front. It is a nicely kept building at this time with neat premises, and the site has been placed on the National Register of Historic Places by the United States Department of Interior during the year 1989.

The Primitive Baptist Church has always been noted for having some beliefs somewhat different from other churches. For one thing they did not have Sunday School. For another thing they did not take up an offering or collection, although they gave freely to their pastor, as they were able. There were no collection plates or boxes to be found in their meeting-house or places of worship. Another important belief they have is to not unite with the church or be baptized until they had an experience or vision from God. Many live as

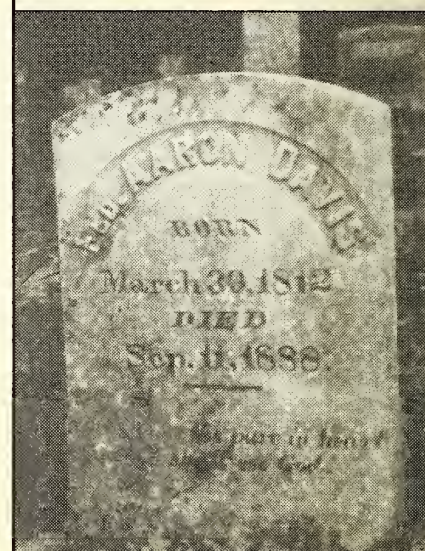
believers and faithful attendants of the church until an old age without being a member, if they do not have the experience or the vision.

Mrs. Charlotte Horne Davis, who was a member and also from a Primitive Baptist family, seems to have carried on the same customs as her husband, Elder Aaron Davis, after she became a widow. There was no church of any denomination in the community or area but the little school house nearby was always available nights and Sundays. It was used by many traveling preachers. Sometime, it could have been a Baptist, Methodist, Presbyterian, Disciples of Christ (Christian), or others. Someone after the service would ask Mrs. Charlotte, "Ma, how did you like the preacher?" She would always say quietly with a solemn look on her countenance, "Well, he gave some good advice." However, when it was Brother Jones, or Brother Cavanaugh, or Brother Brown or some other Primitive Baptist minister who came, it was: "The Lord blessed him to preach a good, sound sermon." These and similar sayings were often told at family gatherings and reunions after her death, not in a critical way, but a loving way, and it seemed to be keeping memories alive of her.

The following incident in her life tells something about her strong character. A few miles north of the Davis place was a grist mill for grinding corn into meal, grits and cracked for chicken feed. Many people from the Hampstead and Scott's Hill area would drive up and stop as usual at the Davis place to rest. One day three ladies drove up in a mule-driven cart, loaded with bags of corn. They were on their way to the grist mill. After the long drive from Hampstead, they were

ready to eat dinner and rest. When it was time to move on to the mill, one of the ladies, who looked to be in her mid-twenties, whose name was Miss Lucy Edens, said, "Miss Davis, if you don't mind, I believe I'll stay with you until they come back." Ma-Davis said, "Why certainly, Miss Lucy." The other ladies went on to the mill and did not get back until the next day.

Aged Tombstone of Elder
Aaron Davis adjacent to
Southwest Meeting House



ELD. AARON DAVIS
Born March 30, 1812
Died
Sept. 11, 1888

Blessed Are The Pure In Heart
For They Shall See God

After another rest they were ready to go again. This time Miss Lucy said: "Miss Davis, I believe I'll stay with you until they come again, if it's all right with you." Ma-Davis said, "Why sure, Miss Lucy." Miss Lucy stayed the rest of her life! (She must have really loved Ma-Davis and her home-setting of life.)

Now Miss Lucy had some relatives that lived near Hampstead, but no one ever came to see about her, write to her or inquire about her. She brought nothing with her than the clothes she wore. She was never paid any wages. She did whatever she wanted to do. Ma-Davis bought clothing or whatever for Miss Lucy, as she did for herself. There was one

thing Miss Lucy dearly loved and that was fishing. Since the house was near the banks of Merritt's Creek, she fished every day, if she wanted to. Fish were plentiful there in those days and her nice catches helped to supply the daily family table.

When Ma-Davis died in the year 1920, her body was laid to rest in a small family cemetery near the old dwelling. Likewise, when Miss Lucy passed away in 1928, she was laid to rest beside Ma-Davis. Burial at the Southwest Cemetery near Jacksonville, in those days was prohibitive for these two, due to the handicaps involved in transportation in the area. Some years later the Davis family had these two graves with two other family members removed to the family lot of John B. Davis, son of Elder Aaron Davis, in the town cemetery of Burgaw, North Carolina. (John B. Davis was Register of Deeds in Pender County, at Burgaw, for a number of years.) When asked what epitaph to put on Miss Lucy's tombstone, it was decided to put "Miss Lucy Edens - Friend of Ma-Davis." They both can be seen there today.

Mary Newkirk Davis

EDITORIAL COMMENT ON ELDER AARON DAVIS (An Old School Baptist in every sense of the words.)

When I received Mrs. Betty Ashler's inquiry about her great-great grandfather, Elder Aaron Davis, his name immediately rang a bell. When I was age 8 - 15 years, I went with my father to many church meetings and associations from piedmont North Carolina to the coast - (this would have been the years from about 1938 - 1950. I treasure these memories today more than gold and

silver.) After giving myself time for memory reflections of the past, the good name of Elder Aaron Davis immediately came into mental focus. It was like one of the brightest stars of the universe.

It carried me back to well over 50 years ago to an Old Baptist Church, just out of Jacksonville, Onslow County, North Carolina, called "Southwest". I remember going there with my Father at the yearly meeting times always on the first Sundays in June, (1940 - 1950), when that church had about 90 members. At June meetings, when we would drive into the yard, it looked like an association was in session. Cars were parked everywhere. I also remember that Southwest Church had five ordained elders within its membership, namely, Ransome (R.W.) Gurganus, Elmon (E.J.) Pollard, Lonnie (L.L.) Yopp, T. H. (Thomas Hill) Edwards and Horace Bryan. In those days a church, with this size membership with five ordained elders included, was most unusual. I knew that this church in the past had been blest with a faithful ministry and a great measure of Love. The presence of the home ministers with those from corresponding churches made for a meeting and assembly that was unforgettable. They always had communion and foot-washing at this meeting on Sunday at the close of the service. Seeing the foot-washing of all those Primitive Baptists in perfect unison and peace was indescribable. I remember the building had in the floor a bored hole on the right side and one on the left side, both with funnels, where they poured the used water. As a very young boy, this held my curiosity.

I would always sit at the back of the meeting house, listening to the

able preaching from the many, gifted ministers. Sometimes, I would tire, when I went outside and looked at the well-kept yard and premises, also strolling through the cemetery. I particularly noticed next to the meeting-house the grave-marker of Elder Aaron Davis with the epitaph, "Blessed are the pure in heart: for they shall see God." (Matt. 5:8.) I had never heard of him, but I knew from this scripture, he had to have been a sincere, upright man. In the principles of divine truth to have this said about him.

Hassell's Church History records that at the old Kehukee Association for the 25 year period from 1850 to 1875, Elder Aaron Davis represented the old White Oak Association as a correspondent 12 times. (We must remember that traveling was difficult in those days for that distance.) This tells us that he was highly regarded and loved by the old brethren in the Kehukee and old White Oak Associations of eastern North Carolina many years ago.

I shall never forget reading in the early issues of Zion's Landmark in the 1870's an account by Elder P. D. Gold that told of Elder Aaron Davis' steadfastness and boldness of riding the Church of two immorally corrupt preachers who were members of a neighboring, sister church of the White Oak Association, but they were in a bordering association. (The two churches were in fellowship with one another.) Here, I shall call no names, but Elder Aaron Davis never gave up (he stayed on their case) until he got them out of the church and they were gone! The church of their respective membership refused to face and deal with their problem.

All of these things tell us that he was a noble

man of God of high character in Zion in his generation. We are glad of Mrs. Betty Ashler's (his great-great granddaughter's) inquiry that he could be remembered again. A stalwart in Zion he was! He served his generation well. A good, clean record God blest him to leave behind.

J. M. Mewborn
February 28, 2005

(The following was written by Elder Aaron Davis the year that he died, and is the only known religious writing that he left behind, so far as we know.)

It is expected that I attempt to write. I am old and near the end of this life, and have never written anything for publication. I wish to give a reason of my hope in Christ, some of the dealings of the Lord with me, and have so often read the experiences of others from different parts of the land. I could so much enjoy them that I feel to hope that I am identified with them.

I was born March the 12th, 1812, which makes me now in my 76 year of my age. I have been a professed Baptist for nearly fifty years. At a time unexpected I was made to feel that I was a lost and ruined sinner, when I was strolling along, not thinking, nor caring anything about future things.

The old preacher that was preaching on the Monday of the White Oak Association said, "This poor, little soul," when I was made to feel that I was in possession of something that would forever exist in happiness or misery, and I was stopt still, and looked towards the preacher. I felt there was reality in what he was preaching. So, instead of being unconcerned, I went toward him to hear what more he had to say about that poor little soul. When the meeting was over and I

started home, I was in such distress that I could not prevent the tears flowing from my eyes.

For about twelve months I was in great distress, such as to go away in the forest to pray for mercy, and oftentimes in silent shades of the night on my knees to pray for mercy until it seemed there was no mercy for me. I can now remember I was made to feel that so great a sinner was I that I thought it was an abomination to try to pray to God for mercy. When I would read the scripture, it condemned me, and I concluded that I would not try to read any more.

But, when traveling along one day, I felt a desire to read the scriptures once more. And Oh how I wanted to get home again to see if there was any promise for me, but when I got home, there was company there, and Oh what distress it was to me that I could not read. But, when at supper, my wife, who was a Baptist, and two of the company, got in conversation about some passage of scripture. They had me to get the Book and look for it.

Oh! what joy it was to have the privilege of reading. I opened the Book, and the first one that my eyes fell upon were these words, "Therefore, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved," (Philippians 4:1), when all my distress was gone. Here, I was made to praise the Lord with joy that is inexpressible and full of glory. Then, every desire of my heart was filled and well supplied and the Saviour was all I needed. When I had faith to believe that Jesus was my Saviour, it supplied all my need. I wanted nothing only to praise God, and I wanted everything to praise Him. I have had a desire for His Name to be praised ever since!

AARON DAVIS

Elder P. D. Gold, you will publish this in the LANDMARK. This is all that my Father had written. I do not know whether he intended to write any more or not.

Yours as a friend,
JOHN B. DAVIS

The above writing of Elder Aaron Davis is taken from the January 1st, 1889, issue of Zion's Landmark, and it appears on page No. 75. This is the 2nd day of June, 2003.

J. M. Mewborn, Editor

**"BEHOLD THE LORD'S HAND
IS NOT
SHORTENED
THAT HE CANNOT SAVE;
NEITHER IS HIS EAR
HEAVY, THAT HE CANNOT
HEAR."**

The above words are pure gospel and contrary to the religious teaching of this present evil world.

The apostate or false church has a gospel all of its own, made up of tradition - sayings invented by men that license them to go out and save (or evangelize) the world to gather into their church anybody and everybody, regardless of the manner of men and women they are, or the kind of life they live. "We will eat our own bread, and wear our own apparel; only let us be called by Thy Name, to take away our reproach," they say. (Isaiah 4:1.)

Everybody must have their name on some church register, or book as this is the first stepping stone on the road to heaven. It is publicly and boldly preached that Christ has come and made the way possible and passable, that He has done all that He can do, and the creatures must surrender themselves to God or He cannot save them; and that He is begging so hard for the opportunity to do this for them, if they will just let Him, they say.

This is the familiar text selected from that gospel of traditional saying, handed down from the days of James Arminius, (1560 - 1609). Such is not found in the glorious Gospel of the Son of God!

The plain truth is that when God sends His Spirit into our hearts, convincing us of our sinfulness, shows us we are lost, condemned sinners, then we are made

to surrender our all to Him, and as the Apostle Paul says, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." Men have invented all manner of societies as helpers to sustain them when, they feel God does not, that they may have something to lean upon. In fact, they have invented them that they will not have to humble themselves to trust in God, who "giveth to all men liberally, and upbraideth not." (James 1:5.) But, what is insurance worth, if God does not water our fields and flood them with His sunshine.

I am often astonished in reading the papers, and have often wondered how a person could write a book on Geography, Geology or Science, and never say a single word about God!

From past experience and observation, God is first in all things, the Creator, Preserver, and our only Benefactor, who can and does supply all our need in spite of all the inventions of men and the provisions they make to tide them over the rough times, the economic depressions and recessions of our times. Make no mistake, God has promised every generation their share of adversity. "In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him." (Eccl. 7:14.) I promise you one thing, man will never get this world in shape so that it will move on and function without God, whose greatness, goodness, gentleness, tenderness, faithfulness, power, righteous and eternal sovereignty ARE over all powers and kingdoms and His dominions rules and controls them. For it is He by His Divine Spirit stoops down to earth, even to its lowest depressions and whispers words of comfort to poor sinners, who deserve nothing, only His eternal wrath.

His arm is not shortened that He cannot save, and the many man-made auxiliaries or helpers are not needed in the salvation of sinners. His children are loving witnesses of the eternal truth of the gospel. They delight, when He blesses them, in showing forth His praises by their

words, their songs and hymns of praise, their prayers, by their humble walk through life by not trying to get God out of the way, out of their thoughts, but to see Him in all the works of His natural creation, and extol His great name here as pilgrims, with finally in hope of spending eternity in glorifying Him.

B. S. Cowin

(His editorial taken from the July 1, 1938, issue of Zion's Landmark at pages 255 & 256. Elder B.S. Cowin was an Associate Editor of the paper from 1935 to 1950. Ed.

**"I HAVE OVERCOME THE
WORLD"**
(John 16:33)

Jesus says, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom," (Luke 12:32), and "I have overcome the world." (John 16:33.) Such scriptures are both assuring, reassuring and encouraging to the way-worn traveler, who finds obstacles in his way of many kinds to hinder and discourage those who desire to live uprightly and worship God in the Spirit, having no confidence in the flesh. His people look to His divine Revelation from the Holy Scriptures, as certified by the indwelling Spirit of God in the bosom of everyone who has been born of that incorruptible seed that lives and abides forever: that God will save His church, those that the Father gave His Son, those whose names are written in the Lamb's Book of Life.

All the hindrances that Satan and his vast army can lay in the way of God's chosen people, all the hard things spoken against them, all the false accusations, persecutions, distresses and all other things the wicked minds of men can invent will not destroy a single soul that God sees fit through His everlasting love to quicken into divine life.

The quickening of lost sinners is purely the work of God from the beginning of our first experience till the final consummation of His divine will in all things and purpose in finally housing them in Heaven at His own right Hand, as the precious jewels He lovingly sent His Son to save with that everlasting Salvation.

The worst enemy we have to contend with is self. Our most dangerous foes are in our own bosom, and we may strive to erect a fortification

against the outside, but only Jesus is the real conqueror of our lust, envy, hatred, anger, wrath, malice and hypocrisies for the Apostle, John, says "greater is He that is in you than he that is in the world," (1st John 4:4), and our Saviour says, "The Kingdom of Heaven is in you." (Matthew 5:3.)

There is then a continual warfare between the outward man and the inward Man, but the inward Man is greater and stronger than the outward man because it is born of God and will never die, while the outward man is only motivated dust, and will soon return to same. The outward man perishes, but the inward Man is renewed day by day. (II Cor. 4:6.)

The sinful motions of the flesh will in the end have to be overcome through the strength given the inward Man who has the Spirit of God as "the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory." (Ephesians 1:14.)

Those who have been blessed with this Spirit are those that are born again, and our Savior says "Howbeit when He, the Spirit of truth is come, He will guide you unto all truth." (John 16:13.) Christ said, "All things that the Father hath are mine: therefore, said I, that He shall take of mine, and shall shew it unto you." (John 16:15.) He promised to abide with them forever.

David, the king and sweet singer of Israel, says, "restore unto me the joy of thy salvation; and uphold me with thy free spirit." (Psalms 51:12.) He by his own sinful disobedience had lost the joys of his salvation, but he had not lost the salvation (or the hope of it) so graciously given him in regeneration; and while his sin was put away, and he did not have to die corporally, yet there was to be constant reminders of his sin as "the sword shall never depart from thine house." (Read II Samuel 12:10.)

Then "let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." (Hebs. 12:1.)

B. S. Cowin

(Editorial taken from the May 1, 1937, issue of Zion's Landmark, pgs. 188-189

CONTRIBUTIONS TO
ZION'S LANDMARK
FOR YEAR 2004

Since the establishment of the publication, Zion's Landmark, 137 years ago, it has been the custom of the paper to acknowledge all outside contributions (those over and above the regular subscription rates and price of the paper) at least once each year. We wish to say to each of you, "thank you" many times for each and every penny, which is gratefully acknowledged and appreciated! We also want you to know that a portion of these funds is used to pay for subscriptions of those unable to pay, as well as for the continuation and financial upkeep of the paper. Thank each (and all) of you again and again!

J. M. Mewborn, Editor

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ARTHUR DANIEL DEAN, SR.

The members and friends of Willow Spring Primitive Baptist Church, Wake County,



ARTHUR DANIEL DEAN, SR.
1921 - 2004
(Age 83 Years)

North Carolina, with the members and friends of sister churches, desire that this memorial be written and left in the records of the Church and Zion's Landmark, concerning the life of Brother Arthur D. Dean, Sr., who with his faithful wife, Nona Crumpler Dean, made their home at 900 Aversboro Road, Garner, N. C., for 49 years.

Brother Arthur was born the first child of his parents, Mr. Daniel Dean and Mrs. Lillie Copley Dean (natives of Granville County, NC) near Wendell, Wake County, N. C., March 14, 1921, and passed from this time world September 22, 2004, at Rex Hospital, Raleigh, N. C., after a lingering battle and complications of congestive heart failure. He was 83 years of age. Brother Arthur and Nona were united in marriage January 20, 1950, and they celebrated their 50th (Golden Wedding) Anniversary January 20, 2000. No couple anywhere was ever more devoted for this period of time than these two.

His survivors include his wife of 54 years, Nona, three daughters, Sherry D. Cash, Raleigh, N.C., Ann D. Dawson, of Garner, N.C., Gloria F. Dean, Carrboro, N. C., and one son, Arthur Daniel

(Danny) Dean, Jr., Wendell, N. C. Two sisters also survive, Mrs. Frances D. Corbett, Wendell, and Mrs. Gladys D. Ullery, Princeton, N. C., with seven grandchildren.

Brother Arthur was a 21 year career, postal employee with the United States Postal Service in several offices in the Raleigh municipal area from 1954 to 1975, when he retired. He then became employed with the City of Garner for approximately ten years with the Garner Public Works Department.

He grew up in a home with a parentage of strong Primitive Baptist influence, and with this environment with the gift and conviction of a strong belief and faith from his Lord and Master in the truth made him a sturdy, stout constituent in the militant flock. Throughout his entire life he defended the Cause. God only knows the number of miles he traveled over the land and country of several states, attending church meetings and associations in many places. Humbleness in his being caused him to be loved by many people. The Church in a sense of the word was his life.

It was not until he was 80 year of age, when on March 25, 2001, at the close of service at Willow Spring Church, that he asked for permission to speak. He had just been brought through a most severe, critical, coronary attack, when death seemed eminent. He told the church that day that he knew God had spared and sustained his life, and in tears told us, "it is my mind, if the Church will have me, while I know I am altogether unworthy and unfit, I want a home with you." He was gladly received unanimously amidst such rejoicing, and was baptized on Saturday afternoon, May 20th, 2001, by the unworthy writer.

I was blest to spend many pleasant, enjoyable hours in his presence, both in his home, and as we often traveled together to many church meetings throughout North Carolina and other states for over 40 years. Rarely did we ever have a conversation that he would always counsel me with these words, "I exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." (Jude 3.) He was blessed in supporting the churches in their timely need, including his home church, in a most liberal manner and to their upkeep in every way, as well as the elders, both spiri-

tually and naturally. He was a faithful member both in attendance and natural substance. He and Nona brought many bountiful meals for the church table.

Brother Arthur had requested that Elder Calvin Harward and myself conduct his funeral service which took place on Saturday morning, 11:00, September 25, 2004, in the chapel of Bryan-Lee Funeral Home, Garner, N. C. It was filled to capacity. His body was interred in the nearby Montlawn Memorial Park, Raleigh, N. C., with his family, many brethren and friends standing by, who loved him. We were comforted with the words from the poet,

"It is not death to die -
To leave this weary road;
And 'midst the brotherhood on High,
To be at home with God."

John said, "And I heard a Voice from Heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours, and their works do follow them." (Rev. 14:13.) We believe that Brother Arthur Dean died in the full triumph of blessed faith and hope of the glorious resurrection of our vile bodies, when Christ shall come and call for them at the last day.

J. M. Mewborn,
February 21, 2005



JOSEPH WILLIAMS
ROBBINS, JR.
1916 - 2003
(Age 87 Years)

JOSEPH WILLIAM (W.)
ROBBINS, JR.

With the ability God gives us, we will attempt to write the obituary for Brother Joseph William Robbins, Jr.

He was a native of Wilson County, North Carolina, and was born March 23, 1916. He was the son of Joseph William (Jody) Robbins, Sr., and Emma Gardner Robbins. He was one

of four children, with one sister and two brothers.

Joseph married Crissie Trogdon on April 22, 1941. Crissie was from Asheboro, Randolph County, N.C. They were married over 50 years, and she died in 1992. They were blest to adopt one daughter, Betty Ruth Robbins, and she predeceased him in death in 2001.

He was called to serve his country on June 16, 1941. He bore the rank of Staff Sergeant in the 83rd Field Artillery Battalion, U. S. Army. He served over four years in World War II. During his service he was awarded three Bronze Stars, one America Defense Service Medal, and one Good Conduct Medal. He was very proud of his military service and record.

Brother Joseph asked for a home at Rock Hill Primitive Baptist Church, Asheboro, Randolph County, N. C., and was graciously received on April 20, 1968. He was baptized on May 19, 1968. By the Grace of God he served as a Deacon, Clerk and Trustee for many years. He was blest to have many friends, and was loved by all that knew him.

He was employed and worked at Bossong Hosiery Mill, and was in charge of shipping. He retired with them after forty years of service.

He passed from this life on Sunday, November 9, 2003. His funeral service was conducted by his pastor, Elder Ralph V. Gaines, at Ridge Funeral Home in Asheboro. His body was laid to rest with his wife and daughter at Tom's Creek Primitive Baptist Church Cemetery in Denton, Davidson County, N. C.

He is survived by one granddaughter, Susan King Edmonds, and one grandson, Joseph Mark Overman; two great-grandchildren, Brandon Lee Edmonds, and Lauren Elizabeth Edmonds.

We miss Brother Joseph very much at Rock Hill Church, but feel our loss is his eternal gain.

This obituary was requested by Rock Hill Primitive Baptist Church, Asheboro, N. C., on October 16, 2004. It was read and accepted by the church in conference on January 15, 2005.

Written and submitted by Henry and Rachel T. Lanier, Asheboro, N. C.

Elder Ralph V. Gaines,
Moderator

Henry C. Lanier, Clerk

(Note: Brother Joseph Robbins came from one of the oldest families of (then Edgecombe) now Wilson

County, Gardners Township, North Carolina. His early forefathers, William Robbins and Ely Robbins of the 18th & 19th centuries, were members of a Primitive Baptist church, called in those days, "Union", now Upper Town Creek, where they were blest to worship the true and Living God. Their lives bore testimony of high calibre principles and standards, that were exemplary. In reading his obituary above, one can see that he was blest to stand for these same things 3 & 4 generations later. His wise judgment, wisdom and council in church matters will be greatly missed among our people. Editor.)

YELLOW RIVER PRIMITIVE BAPTIST ASSOCIATION

The next session of the Yellow River Association will convene, the Lord willing, with Haynes Creek Church, Gwinnett County, Georgia, on Friday and Saturday before the third Sunday, May 13th & 14th, 2005.

Directions to Haynes Creek Church are as follows: From Int. 85, exit 115, take Ga. Route 20 through Lawrenceville to inside limits of Grayson. At this point take Rosebud Road which angles to the right. You will cross U. S. Route 78 at traffic light. Travel approximately 1 1/2 miles west of Loganville, Ga. to church site on your right.

We invite our ministering brethren, sisters and friends to come and be with us in our association this year, 2005.

Hewatt L. Fleming, Clerk
161 Pass Road
Danielsville, GA 30633
Telephone: 1-706-795-3297

NOTE OF APPRECIATION
Zion's Landmark acknowledges with much appreciation to Mr. James B. Lanier for the making and loan of the photographs of the Southwest Church Meeting-house and U.S. Dept. of Interior's bronze plaque that is posted at the building's entrance. He is a fine young man and a teacher in the Onslow Public School system, Jacksonville, N.C. Also to Mrs. Betty W. Ashler for the loan of her great-great grandfather's photograph, Elder Aaron Davis.

J.M. Mewborn

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TRUE PROPHECY THAT HAS COME TO PASS

The world will soon to ruin go,
With all its boasted pride;
But God who rules the world below
Will surely save His Bride.

The Gentile world will surely end,
By prophets so divine;
And Jews will flourish once again
On Zion's mountain clime.

When Jews begin to gather home,
We know the time is at hand
That God will surely gather them
In their own native land.

The Gentile world is drifting on
As fast as time can roll;
Back to the state she once did stand
In ancient days of old.

But surely that Heavenly Bride
Will all be gathered in,
By the fulness of the time
That God has set for them.

We see the churches growing cold,
And very few attend;
But surely faith is still on earth,
And will be to the end.
(Elder) Randolph Perdue

(Elder Randolph Perdue,
author of the above poem, titled
"TRUE PROPHECY THAT HAS
COME TO PASS," resided in his

lifetime in Rocky Mount, Virginia, and was moderator of the Pigg River District Primitive Baptist Association for many years during the mid 20th Century. His poem indicates that he was greatly enlightened and given a true understanding of the meaning of the times of the Restitution of all things, that is spoken of in the Acts of the Apostles, Chapter 3:20-21. In connection therewith the Zion's Landmark is publishing below in this issue the able writing of the late Elder H.H. Lefferst of Leesburg, Virginia, that was published in the April, 1931, issue of the Signs of the Times. Elder Lefferst was editor of this paper at that time. Elder Lefferst, like Elder Perdue, was given an accurate interpretation of this scripture, as it relates to the times and events the world has been experiencing for the past one hundred years to this date, as well as what will be coming in the future. Editor).

RESTITUTION

(WHAT IS THE TIME OF THE
RESTITUTION OF ALL
THINGS, AS MENTIONED IN
ACTS 3:20-21?

THE LATE ELDER H. H. LEFFERTS AND J.C. PHILPOTT (OF ENGLAND) TELLS US OVER 73 YEARS AGO ITS MEANING AND INTERPRETATION.)

("And He shall send Jesus Christ, which before was preached unto you: whom the Heaven must receive until THE TIMES OF RESTITUTION OF ALL THINGS, which God hath spoken by the mouth of all His Holy Prophets since the world began." Acts 3:20-21.)

A sister whose address is Harding, West Virginia, wrote to us, asking as follows: "In the times of the restitution of all things, as mentioned in the above scripture, what will be the 'All Things' that are to be restored? I have never heard any views on this, neither have I been able to grasp its full meaning?" (End of quote.)

We cannot tell why our

ministers of late years have been silent on this all-important, Biblical subject of restitution, unless it has been simply because their minds have not been exercised to speak and write concerning it. In looking back over the writings of the Old School Baptists years ago, one occasionally comes across references to this subject, which shows that our people of former generations accepted and believed the doctrine of restitution. Nowadays, however, when this subject comes up, it seems to strike many as something completely unknown and they never heard of before. Thus, it may be good for us to be reminded of those things which we have let slip, by not having been taught them. We shall endeavor to comment as follows, if the Lord will bless us.

Restitution simply means restoration; the act of giving back what had at some former time been taken away. In this connection or instance it means restoring back to the Jews what God had taken away and deprived them of. Secondly, it means restoring to the Jews to their own land, and giving back to them the land taken from them. Thirdly, not only, however, does restitution apply to giving back to the Jews their former land, but it also means restoring the Jewish nation, as such, to Covenant relationship with the Almighty God through His Son, the Lord Jesus Christ, who they had previously rejected and crucified; but who at His appearing again to them the second time, they will believe in as their Messiah and Redeemer. This can (and will) take place only when the Gentile church has been brought to fulfillment and completed fruition. And from the signs among us now, we believe this is about at hand or close by. Religious

organizations, per se, that is the form of religion, may continue on for some time to come, but the true body of Christ, which is His Church here in this present time world, (the Gentile portion), seems to be about finished.

Already and for some years past, the world has been witnessing the steady movement of the Jews toward their own homeland and back to Jerusalem. World War I (1914-1918) gave this movement a great impetus, and since then, it has been growing by leaps and bounds. "He shall send Jesus, which before was preached unto you: whom the Heaven must receive until the times of restitution of all things, which God had spoken by the mouth of all His Holy Prophets since the world began." (Acts 3:20-21.)

Just exactly as the scripture here says, God the Father will send to the Jews His Son, who they rejected nearly 2,000 years ago. This Jesus (in the Old Testament) was before preached unto them in all the types and shadows of the Mosaic covenant. He was declared by all the prophets unto them. It is perfectly true that the Mosaic covenant was disobeyed by the Jewish nation, wherefore they were cast out; and since their being cast out, God through His Son, the Lord Jesus Christ, brought the Gentile church in. When this portion of the body of Christ is completed from among the Gentiles, then will be brought to light the Kingdom of Heaven among the restored Jewish remnant before the end of time in the land of promise. This embraces the Covenant made by God with Abraham and was before the law four hundred and thirty years. This law which was afterward cannot by any means disannul God's blessed promise which

preceded the law. The Jews cannot, and the Gentiles did not, enter the Kingdom by the works of the law; they cannot possibly come into the Kingdom by flesh and blood: it must be only by promise, and wholly by God's sovereign grace. It will not, and cannot, be by their own might and power, but only by the Spirit of the Lord. This is why the present world movement of Zionism has about come to a standstill on account of England's refusal to execute vigorously the mandate over the land of Palestine, assigned and given to them by the League of Nations. England is afraid to antagonize the Arabs who are openly opposed to the Jews coming back to Palestine. Thus, the movement of Jews in that direction has been slowed down, but it is with almost breathless interest that we look for the next development in world affairs which will speed it up again.

Jesus Christ is at the present time in the eternal Heaven, and has been there ever since His disciples with their own eyes beheld Him ascend out of their sight. (See Acts 1:9.) He will appear again at the fullness of the times of restitution, and will appear to the Jews. And when they see Him the next time, they will not say "Away with this man," "Crucify him, crucify him." (Luke 23:18&20.) In essence of these words, they were saying we will not have Him rule over us. When God's appointed time comes for them, they will say, "Blessed is He that cometh in the name of the Lord; Hosanna in the highest." (Matt. 21:9.) They will gladly hail Him as their King and Messiah. There is no spirituality in them as yet, and will not be until they are circumcised in heart. That will not take place until they are back (a complete number of them) in their promised homeland, as Moses says in Deuteronomy 30:5.

There is not a single one of the prophets but who declares this future restoration of the Jews to their own land. Acts 3:20 records, "The mouth of all His Holy prophets have spoken it." Moses, Ezekiel, Daniel,

Hosea, Amos, Jeremiah and others all say so. Had we space, we would quote them all. Some of them are listed as follows, and we will begin here with the prophecy of Moses, followed by Hosea and Ezekiel, to wit: "And it shall come to pass, when all these things are come unto thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey His Voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul, that then the Lord thy God will TURN THY CAPTIVITY, and have compassion upon thee, and will RETURN and GATHER THEE FROM ALL THE NATIONS, WHITHER THE LORD THY GOD HATH SCATTERED THEE. If any of thine be driven out unto the outmost parts of heaven, from thence will He fetch thee: And the Lord thy God will BRING (THEE) INTO THE LAND WHICH THY FATHERS POSSESSED, AND THOU SHALT POSSESS IT, and He will do thee good, and multiply thee above thy fathers. And the Lord thy God WILL CIRCUMCISE THINE HEART, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live. And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee. AND THOU SHALT RETURN AND OBEY THE VOICE OF THE LORD, and do all His commandments which I command thee this day. And the Lord thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy land, for good: THE LORD WILL AGAIN REJOICE OVER THEE FOR GOOD, AS HE REJOICED OVER THY FATHERS." (Deuteronomy 30:1-9 - The Word of God, spoken through His servant, Moses.)

"Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up

out of the land: for great shall be the day of Jezreel." (Hosea 1:11.)

"Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." (Ezekiel 37:21-22.)

Now Ezekiel's vision of the valley of dry bones (Read Ezekiel 37:1-4.) refers entirely and directly to the times of restitution, and not to the Gentile church at all, though it is often made to apply that way. You will note in this vision of the valley of dry bones, that the bones came together while there was still no life in them; flesh and sinews came upon the bones, and yet there was no life there. "And the bones came together, bone to his bone." (Ezk. 37:7.)

What an amazing picture is this of the coming (and being brought back together) today of Israel which we are now witnessing. In all of this world-union of Jews everywhere from around the earth for the purpose of returning to their own beloved land, yet, there is no spiritual life from God given them at this time. Nevertheless, the bones are coming together, being brought by the great purpose of the Almighty God with the flesh and sinews coming upon the bones. Never since

the destruction of Jerusalem by the Romans under Titus in A.D. 70 has there been such a movement of Israel toward their own promised land as in this present time.

We are today witnessing the fulfillment of Ezekiel's prophecy and vision of the dry bones when the breath of spiritual life will be breathed into this restored remnant some time following their restoration to the promised land, just when, God, alone, knoweth. They are coming out of their graves now, and the graves in this instance figuratively mean the different nations and countries of the earth where the Jews have been scattered during the time of their dispersion from their own land since the year A.D. 70, nearly 2,000 years ago, when God scattered them to the four corners of the earth. These graves are now opening and the dry bones are coming up out of them and are coming to their fellow-bones, while receiving flesh and sinews, yet they are spiritually dead. The wonderful time of their awakening, which will take place when the Lord from Heaven appears to them, may be nearer than we think. Remember, it comes as a thief in the night, altogether unexpectedly, (1st Thessalonians 5:2) and none of us will know of it until it is a matter of full realization. (Please read Amos 9:14-15, also Jeremiah 31:10-14.) Indeed, search through all the prophets and then stand amazed at the declared wonders of His prophecy you see revealed here. The marvelous work-

Zion's Landmark

**"Remove not the ancient Landmark
which thy fathers have set." Proverbs 22:28**

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ings of God's eternal purpose and thought are nothing short of stupendous.

The present distresses and numerous conflicts among the nations of the Gentile world are plainly of the Lord, and most assuredly the fulfillment of His written Word. Economic deficits, depressions, recessions, droughts, famines, wars, pestilences, earthquakes, floods, hurricanes, tornadoes, huge fires, volcanic eruptions and all their kindred ills, are vials of the seven last plagues being poured out from Heaven, all to wear down the political, economic world supremacy of the Gentiles to prepare the way for the kings of the East (See Revelation 16:12) to usher in the Kingdom of Heaven among the restored Jews, and when that is done the whole world will realize such a blessing flowing to all nations because of the Kingdom of Heaven, such an age as the world has never yet seen. Then, that which missionaries have been trying to do for over one hundred and fifty years (since the 1830's & 1840's) by proselytizing and money-raising in the form and name of religion will be over and done instantly, because it is expressly declared in the prophets that even the heathen shall know that God is the Lord and that Israel is His people, when the Lord shall establish His kingdom of the Jews to stand until He comes again, where He shall reign as always, omnipotently, even to the end, "when He shall have delivered up the Kingdom to God, even the Father." (1st Corinthians 15:24.)

Now, prior to this coming in of the Kingdom, there will be some kind of world-federation, a last and most desperate effort of the Gentile world-power to retain their hegemony over the entire world which they already feel slipping from their grasp. When this world-federation is an established reality, we shall expect to see that "man of sin" at the head of it. (For Biblical reference and proof of the existence of that "man-of-sin," we quote II Thessalonians 2:3, "Let no



ELDER H.H. LEFFERTS
1879 - 1948(?)

(He was editor of the Signs of the Times during his lifetime, and also pastored the Old School Baptist Church, Warwick, New York; also Frying Pan, Mt. Zion & New Valley, Churches of the Va. Corresponding Meeting, Northern Virginia, at the time of his death. He was greatly beloved among the Primitive Baptists in his day and lifetime.)

man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." This falling away, mentioned here, has reference to the closing out of the Gentile dispensation of the Gospel Church. But it will not all go for naught. The final act of that man of sin with the world league backing him up, will be to move against the helpless, restored Jews in the holy land or Middle East. That move will be the last, desperate act of the Gentiles to attempt to grasp and regain their hold on world power. It will be nothing short of suicide for them.

In confirmation of this fact revealed in Holy Writ, read Ezekiel 38th & 39th chapters. There, you will find just exactly as God has predestinated it, the assault of the allied powers against the restored Jews, which will not only be fruitless, but absolutely fatal to Gentile supremacy. There in the "Valley of Hamon-gog", according to Ezekiel in Chapter 39, Verse 11, Israel shall slay them by the thousands upon the mountains of Israel and they will be buried there, not because the Jews will be enabled to defeat them by themselves, but because the Lord, Himself, will appear and fight against them with

the fire of His own wrath and indignation. This "day of the Lord" shall not come until the world shall first witness the rise and supremacy of that "man of sin" whose number is 666, already mentioned in this text. (Again, please read II Thessalonians 2:3&4 concerning the manifestation and revelation of that "man of sin.")

Strange as it may seem, the very day we received the request from this sister from Harding, West Virginia, mentioned in the outset herein for information upon this subject of restitution, we received the February number of the GOSPEL STANDARD from London. To our amazement we found in that number an article written by Mr. J. C. Philpot in 1854, over 75 years ago. We cannot forbear letting you have part of it here, but wish you could read all of it. It comes from out of the past as a startling confirmation of what we believe today, but which we find only a few people at the present time do believe. Here it is:

"The restoration of the Jews to their own land seems to us as clearly revealed as their dispersion. (Read again the already quoted here Deut. 30:1.) It seems evident from the words, "that the way of the kings of the east and the drying up of the water of the great river, Euphrates (in Iraq)," may be prepared (See Revelation 16:12) that there will be a gradual preparation for their return, and that it will come to pass, not as a sudden miracle or unexpected event, but will take place gradually as a matter long anticipated." (End of quote.)

Now, this is amazing when you consider that when Mr. Philpot wrote these lines over 75 years ago, Zionism had not been heard of as yet, and there was not any world organization of the Jews in 1854. Mr. Philpot bases his assertions entirely on the Bible, and not on the events of his times. The scriptures are a most wonderful proof of the spiritual insight given to Mr. Philpot into these hidden things. Not one single word of what he has written needs changing in the light of what we know today. Events, as

they have come to pass, show clearly that Mr. Philpot was entirely right. Let us quote him a little further.

"Most clear and distinct are the promises that the ten tribes, thus carried into captivity, called in the Word of God from their leading tribe, Ephraim, and sometimes termed, Israel, as distinct from the tribe called, Judah, will be restored to their own land. We will not multiply quotations. It will be sufficient to refer our readers to the following passages of scripture, to-wit, Isaiah 11:11-14 and Ezekiel 37:19-28; and also to one which from its distinct mention of the 'house of Joseph', that is the ten tribes (Joseph being the father of Ephraim), we can hardly forbear quoting: "And I will strengthen the house of Judah, and I will save the house of Joseph, and I WILL BRING THEM AGAIN TO PLACE THEM, for I have mercy upon them: and THEY SHALL BE AS THOUGH I HAD NOT CAST THEM OFF. For I AM THE LORD THEIR GOD, and will hear them." "I will bring them again also out of the land of Egypt, and gather them out of Assyria: and I will bring them out of the land of Gilead and Lebanon, and place shall not be found for them." (Zechariah 10:5-10.)

"And the water thereof of the great river Euphrates was dried up", (Note: The River Euphrates is in Iraq) referred to in Revelation 16:12, when the sixth angel poured out his vial upon it merely prepares the way for their return. But, years may intervene before the actual event is accomplished. There appears every reason to believe that Babylon (also in Iraq) will be destroyed before it takes place." (Read Isaiah 14th Chapter.) (End of quote.)

So wrote the able Mr. Philpot seventy-seven years ago. All that has transpired in these seventy-seven years does not make necessary the change of his prediction. "Years may intervene before the event is accomplished," of restitution, he says. Well, years have intervened and it is being accomplished under our very eyes today. As events come to pass day by

day, they reveal what has been in the Divine Mind of the Triune God from eternity. History is nothing, more or less, than the unrolling and unfolding of predestination. The Bible (or scriptures) by the revelation and interpretation of the Holy Ghost will make known these events as they come to pass, if only we are given to understand them in the light of the Spirit. It is good for us to watch and to pray. It is recorded from Jesus' words, "Watch and pray," and the watch here comes first. (Matt. 26:41.)

May the Lord give us ever more of His Light and not leave us to sleep on in darkness of His wonderful purpose.

H. H. Lefferts

EDITORIAL COMMENTS CONCERNING "THE TIMES OF RESTITUTION" (Acts 3:20-21).

Our readers of Zion's Landmark who are cognizant and knowledgeable of today's international, world conflicts and troubles, and who are also blessed with a familiarity of the scriptures, after reading the above article of Elder H. H. Lefferts with the included portion of Mr. J. C. Philpott, both of which were written over seventy-five years ago and beyond, (1931 & 1854), will be amazed and astonished at the acutely accurate, keen discernment of spiritual perception they were given to see in the future (coming-to-pass) events, as they predicted and foretold them then, and as we see them now. If it were possible that they could come back today and view what has transpired since the year 1948 to date, they would stand here on the brink of time in awe, astounded and consternation, no doubt!

On May 14, 1948, the nation of Israel (after almost 2,000 years) officially came back into being and existence, as they prophesied and predicted from the scriptures, when surrounding Arab nations (Egypt, Syria, Lebanon, Iraq and Jordan) immediately attacked the new state in the first of several Arab-Israeli wars, aiming to destroy it. The USA's recogni-

tion of Israel has drawn us into this terrible conflict. Except for Egypt, with whom Israel signed a peace treaty in 1979, Israel has remained technically at very hostile war with its Arab neighbors since that time. Through this period of nearly 40 years, there have been countless suicide (human, car and plane) bombings and killings, over and over, on a daily basis 'til now including the USA on 9/11/01. Since the first war of 1967, Israel has held the Gaza Strip and the West Bank – territories that are the (Biblical) home of almost 5 million Jews and more than 1 million Palestinian Arabs. Both Presidents, Clinton and Bush, have held summit after summit between these two groups in the past 12 years to accomplish some form of reconciliation, that always ended as they began, fruitless and unresolved, in attempts to resolve ancient land territorial dispute claims between them. As of this date, April 28, 2005, Israel under pressure of the Bush Administration, has agreed to pull nearly 9,000 settlers from Gaza and a few from neighboring West Bank this year, 2005, but is delaying at this time because of a Jewish mourning period. Many people believe this removal will never be accomplished. The old city, Jerusalem, capitol of Israel, is like a million lb. container filled with TNT, subject to go off at any time, with the Dome of the Rock and the old Wailing (Remnant) Wall of Solomon's Temple, both holy shrines of Arabs and Jews, respectively, facing each other, one side daring the other side, to touch either one in either case. (Both claim Jerusalem as their rightful, spiritual, eternal home.)

On Thursday, April 21, 2005, the Senate of the United States overwhelmingly approved \$81 billion dollars, an amount only to last until September, 2005, the end of the current budget year for both wars in Iraq and Afghanistan, in a spending bill that would push the total cost of combat and reconstruction in both countries past \$300 billion since these wars began in March, 2003.

The House of Representatives is expected to quickly follow suit for President Bush's signature by May 1, 2005. When we consider a debt of \$300 billion dollars, besides additional funds not included in this figure, including the WAR on Terrorism, it is easy to understand Elder H. H. Lefferts' statement back in 1931, that economics deficits and distresses of the nations of the Gentile world "are vials of the seven last plagues poured out from heaven on them to wear down their economic and political supremacy to prepare the way for the kings of the east (when the great River, Euphrates of Iraq, is dried up – See Revelation 16:12) – to usher in the kingdom of Heaven among the restored Jews." When we think of a war that is costing a \$300 billion dollar (+) deficit for our nation to date, regardless of the amount coming in the future, coupled today with a record trade deficit of \$665.9 billion for the year 2004, it is easy to understand a recent U.S. Treasury report that foreign countries now hold \$1.96 trillion in Treasury securities (deficit) against the United States. Japan has the largest holding at \$701.6 billion, followed by China at \$194.5 billion. With such deficits and debts as these, as dark clouds, now being held over our country, the USA, we wonder what will become of our childrens' and grandchildrens' future in years to come, should God allow time to last in liquidating and paying off these debts of such huge sums of money. The word, aghost, is hardly sufficient here to describe our feelings when we understand the above!

The accomplishment of "the times of Restitution of all things" (Acts 3:20-21) is now close at hand, and the next step to take place in bringing to pass the restoration the Jewish nation, Israel, to covenant relationship with the Almighty God through His Son, the Lord Jesus Christ, will be the glorious victory of Israel over her enemies, God and Magog, that will take place, according to Ezekiel 39:11 in the "Valley of Hamon-

gog," when the Lord, Himself, will appear and fight against them with the fire of His own wrath and indignation. (Please read again Elder Lefferts' reference to this battle in his article.) But, it will not transpire, this "day of the Lord," until the world shall first witness the rise and supremacy of that "man of sin" whose number is 666. (See Rev. 13:18). This battle of Israel with Gog and Magog, that will take place in the "Valley of Hamon-gog", is also referred to in Revelation 16:16 as "Armageddon." Let us never forget that everlasting promise that God made to Israel when this name, Israel, was first brought into existence from Jacob at Peniel, and He told him, henceforth "for as a prince HAST THOU POWER WITH GOD AND WITH MEN, AND HAS PREVAILED." (Genesis 32:28.) I take this to mean that ISRAEL in the end will prevail in the last battle, even to the final consummation of all things. God promised Israel, saying, "therefore, ye sons of Jacob are not consumed." (Malachi 3:6.) The name, Israel, is like her God, everlasting and eternal.

I would like to mention two positive signs, that we are seeing today, that also point to the restitution. The Apostle Paul recorded in Romans 11:25, that "blindness in part is happened to Israel, UNTIL THE FULNESS OF THE GENTILES BE COME IN." He is referring here to the last 2,000 years of the Gentile blessing of predominance in time as their fulness, while the Jews, as a nation and people, have been in exile. In my own lifetime as far back as sixty years ago, I can easily remember when many true predestinarian, orthodox Primitive Baptist associations had 500-600 members with an average of 12-15 churches throughout the south. Today, a big majority by far of these churches have closed, and those few that remain today, where sixty years ago had 40-50-60 members, now have, maybe 1-3-10 members at the most. (Some of these churches have fallen into Conditionalism, believing in part grace and part works.) Many of these associations

have less than 20 members of total, combined membership. Just about all the Old School Baptist churches in the middle Atlantic and northern states disbanded and closed between the years 1950-1980. God withdrew HIS Candlestick of doctrine and order from them and their fellowship has disintegrated. (Rev. 2:5). Here, we have the inescapable conclusion of the completion of the Gentile dispensation and that "their fullness has come in," with the restoration of Israel, as a nation, established internationally in the world community of nations with their restitution close at hand, when they will no longer be blinded to the One who is "King of kings, and Lord of lords." (Rev. 17:14.)

I am giving here a scenario of that great "Day Of The Lord" of Restitution, as recorded by the prophet Ezekiel, "Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God; In that day when my people of Israel dwelleth safely, shalt thou not know it? And thou shalt come from thy place out of the NORTH PARTS, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army: And thou shalt come up against my people, Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes. Thus saith the Lord God; Art thou he of whom I have spoken in old time by my servants in the prophets of Israel, which prophesied in those days many years that I would bring thee against them? And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. For in my jealousy and in the fire of my wrath have I spoken, Surely in that day THERE SHALL BE A GREAT SHAKING IN THE LAND OF ISRAEL; so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the

face of the earth shall shake at My presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground." "And I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify Myself, and sanctify Myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord." (Portions of the 38th Chapter of Ezekiel.)

Ezekiel here gives an account and description of the hastening on of the battle of that "great day of the Lord," when the times of the Restitution will be accomplished and completed, as follows: "And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea-(sic today known as the Mediterranean): and it shall stop the noses of the passengers: and there shall they bury Gog and all his multitude: and they shall call it, The Valley of Hamon-gog. And seven months shall the house of Israel be burying of them, that they may cleanse the land. Yea, all the people of the land shall bury them; and it shall be to them a renown the day that I shall be glorified, saith the Lord GOD. And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search. And the passengers that pass through the land, when any seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamon-gog. Thus shall they cleanse the land." (Ezekiel 39:11-16.)

The words above, found in the prophecy of Ezekiel's writings, describe and depict in the minutest detail a terrible nuclear holocaust many times larger in size and degree as compared to the one that took place in the center of Hiroshima, Japan, August 6, 1945, and three days later in Nagasaki, Japan,

when a U.S. Army plane dropped two atomic bombs on each city that totally destroyed about 5 square miles, when nearly 100,000 people were killed, and many others died later from the atomic radiation. They wiped out everything. Please keep in mind these were only atomic bombs in that day and time, and not hydrogen and nuclear bombs that have since been made, that are much more powerful and destructive.

Last Thursday, April 29, 2005, Vice Admiral Lowell Jacoby, director of the U.S. Defense Intelligence Agency, told our Senate Armed Service Committee that North Korea, (North here relates to Ezekiel's words "north parts" - Ezekiel 38:15), a secretive Stalinish state, now has the ability to arm a short range missile with a nuclear warhead, a potentially significant advance for this communist state. Also they can launch this short-range missile, capable of easy striking-distance travel from Iran to central Israel (both North Korea and Iran have been labeled "rogue states" by the USA, as friends to terrorists). Also North Korea is now developing a two-stage missile and a three-stage missile that will be capable, respectively, of striking Hawaii, Alaska, our West Coast, as well as central (mainland) United States. The U.S. Defense Intelligence Agency also knows that North Korea has developed and has at least one nuclear weapon in its arsenal.

From the years 1941-1945 the descendants of Abraham through Isaac and Jacob, the Jewish people who gave rise to the name Israel, experienced their first holocaust. They will have one more in which the Restitution will restore to the chosen Seed of Israel's race their own faith in the One who came to them 2,000 years ago and they rejected Him. As always, their God will scatter and destroy all of their enemies when that ancient promise shall be invoked, "*Many that are first shall be last; and the last shall be first.*" (The Language of Christ in Matthew 19:30.) When this has been done, the days of terrorism, and the war on terrorism that began

9/11/01 will be over and not until then.

J. M. Mewborn
May 5, 2005

SOME OF MY EXPERIENCES AND REMINISCENCES

Dear Elder Mewborn,

The reminiscences, penned down by Mr. W. William Edwards and yourself in the November-December, 2003, issue of the Zion's Landmark concerning the Lloyd's Hymn Book, brought back a flood of memories to me of a number of events from my youth that have been my privilege and blessing to have experienced.

My first exposure to Primitive Baptists took place when I was 14 years of age. In the summer months I was blessed to spend my vacation time with my paternal grandmother, Sister Louise Taylor Everett, who was a member of Flat Swamp Primitive Baptist Church, near Robersonville, Martin County, North Carolina, which is in the Kehukee Association. My first impression of them, as a young lad when attending some of their services was, "This is the most awful, boring place (and event) I have ever experienced." I did not share these inward feelings with my grandmother, but I had enough love and respect for her that I did not want to hurt her feelings. However, I did express my thoughts about these first encounters with a mutual family friend, whose parents were also of the Primitive Baptist faith. Her response to me was this: "You will not always feel this way!" I was, somewhat, puzzled by her reply, but did not place a great deal of importance upon my feelings, or her reply.

Meanwhile, as I was preparing for my return trip home, my grandmother gave me some old issues of the Signs Of The Times, a Primitive Baptist publication that she was receiving at the time. Even as a youngster, I always was an avid reader. So, over the course of the next several weeks, I began, somewhat half-heartedly, to read through these publications. A strange thing began

to occur. The more I read, the more I wanted to read. It was as if nothing, going on around me at the time, seemed to matter. I could then relate an inward feeling to those dear saints, who had written their experiences. I felt, if not deceived, that I had been given a better understanding, and, perhaps, a love for these strange, peculiar people. Now, I was beginning to understand what my friend meant when she said, "You won't always feel this way!"

I returned to my grandmother's for my next visit with a whole new outlook and anticipation, and all I could focus on was going back to church. There was an association meeting going on at Bear Grass Primitive Baptist Church, and that was when I really paid attention to the Lloyd's Hymn Book. A Hymn was being sung I had never heard before; the words seem to speak the feelings of my whole life up to that point. Now almost 30 years later, I still refer back to that song in the Lloyd's Hymnal, number 384, "Mixtures of joy and sorrow, I daily do pass through." Another song that spoke to my heart that day contained the words, "Cast down, but not destroyed."

During those days and times, people would have singing services in various homes, where it seemed they could sing one song, right after another, for a period of at least two hours out of the little Lloyd's Hymn Book. These dear saints of God treasured that little hymn book second to the Bible. I remember seeing my grandmother on many occasions reading and meditating from the Lloyd's Hymnal. All I knew was that I wanted a copy for my very own. After many inquiries I learned of the Primitive Hymns Corporation, Rocky Mount, North Carolina, from which I ordered one for my own personal use. So, that was my introduction and early experience with the Lloyd's Hymnal.

As Mr. Edwards stated in his good article, I also recall that church services in those days were held on Saturday mornings at 11:00, followed by lunch being served on the church grounds, or if the

crowd was not very large, one of the members would invite the whole group to his or her home, as the case might be, for the meal. The food consisted of just about every imaginable dish one could think of, and I often think back now how those dear ones, many of them quite elderly, could prepare such a bounty of delicious food. It seemed that it never would run out. Afterwards, everyone would retire to the parlor or living room of the home where a lengthy discussion on some Biblical topic or spiritual experience was spoken upon and discussed. I was still just a young lad, and everyone else in the group was probably sixty or above. Now all of them, that I can recall, have gone into eternity, but as one writer has comfortably stated, "The Sacred Memory is one gift of God that death cannot destroy."

Another point that Mr. Edwards brought out in his good article that I can relate to is our love for the Zion's Landmark.

One of the homes that I would often visit with my grandmother was the home of Roy and Lavinia Cowin Harrison of Williamston, Martin County, North Carolina. It was here in this beloved home that I really first became acquainted with the Zion's Landmark. Mrs. Harrison's father, the late Elder B. S. Cowin, was one of the associate editors of Zion's Landmark for the years 1935 - 1950. He also pastored various churches in the Kehukee Association. He was also a much beloved teacher in the Martin County Public Schools system in the early 1900's.

Very vividly, I remember in the Harrison's home a wooden cabinet piece of furniture that was open in the front. It was completely filled, packed, with old copies of Zion's Landmark. It was always at some point in our visit that I would gradually and quietly lure myself to these treasures. Mr. and Mrs. Harrison were encouraging to me, and because of their example of love, I became a subscriber to the Zion's Landmark, and also to the Signs Of The

Times.

I would never have realized at that young age that so many wonderful people, that crossed my path and touched my life, are now gone from our midst. Perhaps, other readers may remember some of those Elders that preached in the old Kehukee Association over 30 - 40 years ago, viz: Elder W. E. Grimes, Elder A. B. Ayers, Elders A. B. & R. B. Denson, Noah Ambrose, E. C. Harrison, J. T. Prescott, Reeves Smith, Johnnie Ray Gardner, Billy Everett and others whose names I can no longer recall.

My grandmother would never discard or destroy any of her old Zion's Landmarks or Signs Of The Times papers. I am happy to say that I now have all of the ones she kept and I never grow tired of reading them over and over. In recent years I was at a Flea Market in Greensboro, North Carolina, and much to my excitement a lady had a rather large box of Zion's Landmarks, Signs Of The Times and Old Faith Contenders for sale. I had to pay rather much for them, but the hope of finding any of this age now are extremely scarce. Some of them dated back to the year 1900, and various, other issues throughout the 1920's, 1930's, 1940's and 1950's.

Well, Brother Mewborn, these are just a few of my thoughts and reminiscences. If I have written anything at all, it is what I desire of the Lord's dealings with me. You may publish any or all of it, as you see fit in a future issue of Zion's Landmark. I am now 42 years of age, but still wish I could relive those olden times over again. They were wonderful times, as I look back and reflect on them now as precious memories.

May God continue to bless you as you endeavour to publish the Zion's Landmark, which has been such a blessing to so many people for generations! Thank you.

A friend, I trust, for the truth's sake,
Steve A. Everett
Forest, Virginia 24551
January 16, 2004

IN MEMORIAM BESSIE M. GILLIAM

By request I shall attempt to write in behalf of her family, her church, and for the church record, concerning the life of Sister Bessie Matkins Gilliam, who was born in Caswell County, North Carolina, April 13, 1911, and passed from this life October 9, 2001, at age 90 years in the Skyland Place Retirement Community, Spartanburg, South Carolina. She was the daughter of the late Mr. Robert Lee Matkins and Sister Eva Gilliam Matkins, a noble, honorable couple, who resided in the Matkins community of Caswell County.

She was married to Brother Eldridge Leon Gilliam, a distant cousin, on October 14, 1934. After marriage they established their home in Burlington, North Carolina, where two fine sons were born to them, namely, David Dolian Gilliam, who now resides with his family in Spartanburg, South Carolina, and Brother Arnold Gilliam, who resides with his family in Burlington. Brother Leon with the faithful assistance



BESSIE M. GILLIAM
1911 - 2001
(Age 90 Yrs.)

of his wife, Sister Bessie, established a successful mercantile business in Burlington that served and supplied the Agricultural needs of many local farmers in their farming operations for many years. They were greatly blessed in this business endeavor.

I first came to know Brother and Sister Gilliam, when during a period of four years (from October, 1959, until October, 1963), 46 years ago, this writer endeavored to serve their church as pastor. It was my unworthy privilege and blessing during this time to go home with them and spend a number of enjoyable Saturday evenings after church meetings in their humble home in Burlington, NC. It was during one of these times when she related a portion of her experience to me and also how the

Lord, 'through a sign and wonder', led her to the church.

I remember she said one time that she had been greatly exercised with this scripture, "Wisdom hath builded her house, she hath hewn out her seven pillars; she hath killed her beasts and mingled her wine; she hath also furnished her table." (Proverbs 9:1-2.) She said her soul had come under conviction at the time and she desired God's Spirit's evidence, when He told her she would attend Mebane Church the following second Sunday in June, 1937, when Elder T. F. Adams, pastor of the Church, would use this scripture for the text of his discourse, and this would be a sign that she would offer to the church that day. She said these words of His Voice and command came with such force and power!

She wrote me thirty-six years later in December, 1973, confirming this incident again, after Elder Adams' death, when she had read in his autobiography as follows: "When I read in his book, my eyes fell on these words, 'Wisdom hath builded her house, she hath hewn out her seven pillars,' etc., and as I read, I felt I could almost hear him expound this scripture, as he did on that second Sunday morning in June, 1937. I was made to feel three times I would hear and rejoice in it. Brother Mewborn, I experienced these words and was given to know that God works at both ends of the line. God told me Elder Adams would speak from this text that day and I would be made to ask for a home in the church afterwards. He said, 'this is your evidence.' I had to wait, not knowing what to expect, but when he read the scripture that morning, and was blessed to speak so ably, I knew the time had come, when I was made to hear and rejoice." (End of quote.)

McCray Church (in the Upper Country Line Association) had scheduled a baptismal service on the second Sunday afternoon in July following, and the two churches (in near proximity) agreed to meet and have a joint ordinance of baptism for Brother Andrew DeBruler and Sister Gilliam. At the waterside the door of the two churches was announced open, when two sisters came forward for McCray Church, and also Sister Gilliam's husband, Brother Leon, for Mebane Church. The three from McCray Church were baptized by Elder W. C. King, their pastor, and Brother and Sister Gilliam by Elder Adams. (Please read the eye-witness account of this baptism below.)

One of my most pleasant memories of her was her faithful-

ness and steadfastness as a Deacon's wife. She took the obligation conscientiously and seriously, always doing those things that were required of her in this capacity. For several years after Brother Gilliam's death, she filled her seat at her meetings regularly. Her life was one of unblemished character both in the church and in the world. There was always that radiance of love and humbleness that beamed and illuminated her countenance.

When Mebane Church closed on April 2, 2000, it was on April 22, 2000, that she placed her membership with Gilliam's Primitive Baptist Church, Alamance County, N. C., where she attended many times as a child, and where her forbears were members. She will always be remembered by bearing that portion of the fruit of the Spirit, gentleness, (Gal. 5:22), and for her most affable, amicable disposition and spirit of charitableness in her relationship with her church brethren and many friends.

Her funeral service was conducted at Rich & Thompson Chapel, Burlington, N. C., on October 12, 2001, by Elder Wallis Smith, officiating, with interment in Pine Hill Cemetery nearby. We close this memorial with the last verse of her favorite hymn, which she loved very much,

"Tis pleasant to believe thy grace,
But we had rather see;
We would be absent from the flesh,
And present Lord with thee."

J. M. Mewborn
(April 20, 2005)

(Note: Sister Bessie M. Gilliam was a granddaughter of the late Professor J.W. Gilliam, Sr., who was the Principal and Headmaster of Gilliam's Academy, a strictly non-sectarian high school that stood for many years across N.C. Hwy. 87 from Gilliam's Church, Alamance County, NC. This was an excellent institution in those days (1870-1905) when we had no high schools, as we know them today. He was an unusually gifted man in education, and was a deacon in Gilliam's Primitive Baptist Church for many years. Brother Arnold Gilliam, Sister Bessie Gilliam's son, is a great grandson.) JMM

(The following letter to Zion's Landmark, written by Brother F.D. Long, Roxboro, NC, is being republished in this issue of Zion's Landmark in memory of Sister Bessie M. Gilliam, who was a subscriber and supporter

of the paper for many years. Editor.)

HAPPY DAYS RECALLED, WHILE SHARING GOD'S BLESSINGS WITH OTHERS

Mr. John D. Gold, Publisher
Zion's Landmark
Wilson, North Carolina

Dear Mr. Gold:

I am enclosing check in the amount of \$7.00 for which please credit me on Zion's Landmark at one year for \$4.00 and the \$3.00 to your list for those unable to pay for it. I am sure we have many brethren, sisters and friends that reading the Landmark is all the preaching they get. I hope I am made thankful that the Lord has blessed me to the extent that I am able to help some in that way. Also, I am sending some Resolutions of Respect for one of our members of the Roxboro Church that passed away some



F. D. LONG
1881 - 1965

(Bro. Flemmie D. Long rendered useful service to his state, serving four terms in the N.C. State Senate, Raleigh, NC., from 1940 to 1950, as Moderator of the Lower Country Line Association for 29 yrs. from 1929 to 1958, and also several offices on the local level in Person County, N.C., where he lived a lifetime of almost 84 yrs. He joined the Roxboro Primitive Baptist Church September 10, 1906. There he served as Deacon & Clerk for many years. Editor.)

time ago to be published in the Zion's Landmark.

Mr. Gold, this has been an unusual year with me. It has been mixed with joys and sorrows. I feel like this year I have lost some of my dearest friends, some of them very dear to my heart. Yet, I hope that my desire and prayer is that God will give me a mind and heart to say, "Not my will, but Thine be done." And

also to say, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord," (Job 1:21.), for we know He makes no mistakes and doeth all things well. It is hard, yet coupled with all of my troubles, trials and disappointments, I hope the Lord has blessed me with a few seasons of rejoicing.

It has been my pleasure and blessing to see twenty-six baptized this year. There is nothing I enjoy more than to see God's little ones coming home and telling what great things the Lord has done for them, and going down into the liquid grave. Oh! it is a beautiful sight to me!

Right here, I want to mention one day last summer that I feel like will always be remembered by me. Summer before last at our Association (the Lower Country Line) held at Eno Church, near Durham, North Carolina, on Monday morning, I saw a lady in the congregation that I did not know, but could not help from noticing her. She seemed to be enjoying the preaching so much that I felt like I could see the very image of Christ in her face. I felt like I wanted to shake hands with her and find out who she was, which I did after the church service closed.

She was a Mrs. Bessie M. Gilliam, a niece of Elder J. W. Gilliam. I told Elder Gilliam about meeting her and also told him she was going to join the church some time. I also told him at that time I desired to see her baptized, and he promised me if she ever joined, he would let me know. I expected all the summer to hear from him, but did not. So, I think it was the second Sunday in June (1937), I had a strong leading of mind and impression to visit Mebane Church, in Mebane, Alamance County, North Carolina, which I did. After several ministers spoke and at the close of the service, this lady, Mrs. Gilliam, who I did not know was even there, came down asking for a home with the church. She said she had stayed away as long as she could. She related her experience of grace and was gladly received. It just made my heart leap for joy to give her the right hand of fellowship. That was a great day for me for I felt like the Lord directed me to go there that day, not even thinking of any one joining the church.

The second Sunday in July, following, was set in July for baptizing Sister Gilliam at a beautiful little lake in the City of Burlington, called Spoon's Pool at the corner of Beaumont Avenue and Mebane Street. Elder W. C. King, pastor of McCray Church, was there with Brother Andrew DeBruler, to be

baptized for that church. After opening of service at the water, the door was opened for the reception of members. A lady, Sister Eunice Galloway, came and asked for a home, and before they could receive her, her mother, Sister Belle Coleman, came screaming aloud. They were both received and about that time Sister Gilliam's husband, Brother Leon Gilliam, who had not been a believer in the Primitive Baptists, but who had been wrought upon for the last month, convicted of his sins and given a sweet hope in Christ, was made willing to come and embraced Elder T. Floyd Adams, and asked for a home with Mebane Church. He was received and desired to be baptized with his wife. I think this was the happiest couple I ever witnessed. All seven of them (ministers included) went down into the water together with Elder Adams at one end of the line and Elder King at the other. I think it was the most beautiful sight I ever saw.

From there we came back to Mebane Church and enjoyed preaching. Then all of us came down to Wheeler's Church in Person County in the afternoon and saw four more baptized, where we also enjoyed good preaching! We came on to Roxboro Church that night and enjoyed hearing Elder Adams speak. That was one of the days I felt like the Lord was with me and blessed me with His goodness and mercy and gave me a hearing ear and an understanding heart. I told Elder Adams that night that the Lord knows just when to visit us with a manifestation of His love and how much to give us, for if I should be blessed to be in a frame of mind all the time as I had been that day, I would not have a mind to work for a living. Oh! how many times since then I have been so down in my feelings with grief and sorrow, as it were down in the valley, asking this question like David of old, "Will the Lord cast off for ever? doth His promise fail for evermore? Hath He forgotten to be gracious?" (Psalms 77:7.) There have been times when I have wondered if I have ever known Him at all.

After all these years that God has blessed me to be with the dear old Primitive Baptists, I yet wonder if I am deceived in myself and have deceived all of them. I do so many things I ought not to do, have so many evil thoughts and fall so short of living a life I feel a child of God should live. I feel like I am nothing and less than nothing, and have been a failure all the way. But when I am in this condition, which is most of my time, there is one consolation

I have, like one of old has said, "We know that we have passed from death unto life because we love the brethren." (1st John 3:14). If I know my heart, I love the children of the most high God, wherever they are, whether I am one or not. The older I get the dearer the Primitive Baptists are to me. When we see one that has experienced the same things we have and been brought in the same manner and way, it brings about a love and fellowship the world knows nothing about. I am sure these people could do without me, but I do not see how I could live without them. The love I have for them, mingling our voices together in hymns of praise and thanksgiving and talking of the goodness and mercy of God is my meat and drink, unworthy as I feel to be. I think sometimes these things are too good for me, and my prayer often is that the Lord will continue to bless me to live with these dear people in peace and always be kept humble at their feet.

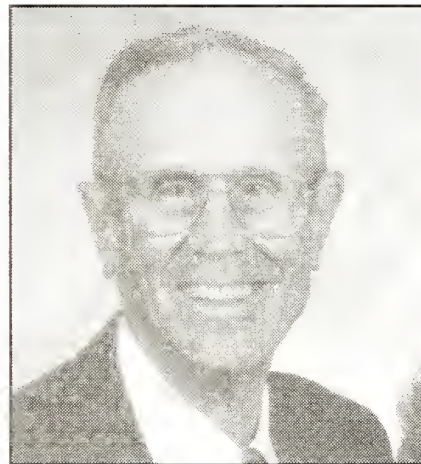
Mr. Gold, one of the things I feel like has been the cause of my having a few seasons of rejoicing this year is that peace abounds among the most of us. I have been to a good many associations this year, as well as other meetings, and I have never seen preaching any more in one accord. There has been no striking of the ministers in the pulpit at one another with more peace and love manifested one to another than I have ever seen. Our ministers are blest to preach the same glorious doctrine of salvation by grace and grace alone. We have been blest with the most ingathering in the church, I believe, that I have seen in a single year in a long time. This does my soul good to see our ministers blessed without any controversy to preach peace and love with our churches dwelling together in unity. Sometimes, I am made to rejoice at these things and cannot hardly refrain from shouting aloud, praising our dear Heavenly Father, for He alone can bring about these seasons of rejoicing. My desire and prayer is that He will continue to look over, guide and direct us, and cause us to live at one another's feet, looking over one another for good and not evil. It will not be long at best before we will all have to pass out of this world of sin and sorrow to that great beyond. It is our hope that our souls will be carried to that Heavenly Home where all is peace and love, where sickness, sorrow, pain and death are felt and feared no more. It is there, according to our hope, that we will sit down with all the redeemed family of God, there to sing His everlasting

praise forevermore.

Yours in a blessed hope,
F. D. Long (Dec'd.)
Roxboro, N. C.

TWO BRIEF OBSERVATIONS

(Brother F. D. Long wrote to the Z. L. in 1938 that he had witnessed the baptisms of 26 people that year in the churches of the Lower Country Line Association. In those days total memberships of associations ranged from 500-800 members, whereas today they are down to less than a total (combined) membership of 26 members, all of which tells us of the fulfillment of the prophecy of the "falling away" as recorded in II Thess. 2:3. He also mentioned Bro. Andrew DeBruler, who was the father of Sister Thelma Stephens, Reidsville, N.C., a beloved member of McCray's Church. Editor.)



NORMAN H. QUESENBERRY
1916 - 2004
(Age 87 Yrs.)

NORMAN HUES QUESENBERRY

Our hearts have been saddened by the passing of our beloved brother, deacon and friend, Norman Hues Quesenberry, on September 5, 2004, at his home on Quesenberry Road, Willis, Virginia, after an illness, making his stay on earth 87 years.

Brother Norman Quesenberry was born in Floyd County, Virginia, to James and Amanda Quesenberry on September 10, 1916. He was married to his dear companion, Sister Imogene Akers Quesenberry, on July 6, 1938, and they were blessed to be together for 66 years. Brother Norman is survived by four children: Larrene Bowman, Benny Quesenberry, Danny Quesenberry and Janice Ann Quesenberry; four grandchildren, two step-grandchildren and five great-grandchildren are left behind, all of whom mourn his passing, with one surviving sister, Ethel Cox.

Brother Norman was a farmer, raising crops, cattle, and also owned and operated a local sawmill where he sawed and dressed the timber and lumber for the house, his home, where he and Sister Quesenberry have

lived for several years. "The steps of a good man are ordered by the Lord; and he delighteth in his way." (Psalms 37:23.)

He joined Indian Creek Primitive Baptist Church, at Indian Valley, Virginia, on July 24, 1954, and was baptized by Elder G. P. Harris, making him 50 years as a member of the church. He served as our Clerk of Indian Creek Church from May 2, 1957, to February 21, 2004 (resigning at that time due to his health), making him 47 years that he served us well. He was ordained as deacon of Indian Creek Church June 22, 1957, and served until present, making him 47 years in this office. The Elders who were present at his ordination were as follows: Elders G. P. Harris, J. S. Sechrist, R. H. Payne and Brother J. G. Gardner.

Brother Norman was elected Assistant Clerk of the New River Association in 1965 and served us so acceptably in this office for 39 years. He was a faithful servant and always ready to stand for his firm belief and conviction in the DOCTRINE OF SALVATION, ALONE, BY THE MERCY AND GRACE OF GOD.

Some of us were blessed to visit with him and his dear companion during his illness and have service in their home. He always had a smile for us, and we feel that he was made submissive and to say, "God's Will Be Done." He was always soft-spoken, slow to answer, and very precise in what he said or to answer a question. He was asked on several occasions to give the Expression of Thanks at the table or dismiss the service, and in his petition he always included the words from Psalms 19:14, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer."

Brother Norman's funeral service was held at Indian Creek Primitive Baptist Church on September 7, 2004, at 2:00 p.m., Tuesday, by Elder Thomas Pegram, Jr., Elder Jim Moody and Elder John Lyon. (Elder Kenneth Hopkins, his pastor, was confined in the hospital at this time.) His body was laid to rest in the Indian Creek Cemetery. This was done by the order of Indian Creek Church in conference November 27, 2004, with the request by the church that one copy be sent to Zion's Landmark for publication, and one be placed in our church record.

Harold Hollandsworth and
Phillis Hollandsworth,
Committee
J. B. Mitchell, Clerk
Harold Hollandsworth,
Asst. Clerk

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

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**"NEITHER SHALL ANY MAN
PLUCK THEM OUT OF MY
HAND."**

(The language of Christ in
John 10:28.)

These are the omnipotent words that Christ proclaimed concerning the eternal security, also the indestructibility of His flock, the Church of the living God, the pillar and ground of the truth. This little flock embraces each and every one of His elect kingdom, the chosen vessels of His mercy, which the Father gave His beloved Son in the covenant of redemption before the world was. "Thine they were, and Thou gavest them me," Christ said. (John 17:6). These are not capable of destruction, not even one, because they have been "afore prepared unto glory," the Apostle Paul declared. (Romans 9:23).

Adam's fall in his transgression of the law of sin and death from the Garden of Eden in the morning of time gave rise to five (5) mortal enemies that were brought into existence to eternally destroy them, if possible, in this time world. They are sin, death, the grave, hell and the devil. The eternal God is the only sovereign power over them in this time world. He

ordained their timely existence to render His flock, on their own, completely helpless and defenseless to defend, protect and save themselves from these mortal enemies, because in His Love He reserved all the honor, praise and glory unto Himself for their Salvation and the final victory and destruction of them in the end. These implacable powers were ordained and brought into existence by God, who is the only power that is everlasting. "There is no power but of God: the powers that be are ordained of God." (Romans 13:1).

The true flock of God's sheep are described by the prophet, Zephaniah, as a "afflicted and poor people." (Zephaniah 3:12). They are "poor, maimed, halt and blind." (Luke 14:21). They are crippled, even as Jacob-Israel, of old. (See Genesis 32:31). Peter described them, "Ye were as sheep going astray, but are now returned unto the SHEPHERD and BISHOP of your souls." (1st Peter 2:25). Now they have that great Shepherd (of the sheep) whose all-seeing eye has ever had watch over them, since when their Father who is greater than all, gave them to His beloved Son before the foundation of the world. This great Shepherd's promise to them is, "My Father, which gave them Me, is greater than all, neither shall any man pluck them out of My Hand!" (John 10:28). They are both in the Father-God's Hand and also in His Son's Hand. These sheep are so interlocked and united together, as one flock, between both the Father and the Son so there can be no failure of the loss of not even one of them in this everlasting bond. "All Mine are Thine, and Thine are Mine," Jesus said, and "None of them is lost."

(John 17:10&12).

"AND DAVID SAID UNTO SAUL, THY SERVANT KEPT HIS FATHER'S SHEEP, AND THERE CAME A LION, AND A BEAR, AND TOOK A LAMB OUT OF THE FLOCK. AND I WENT OUT AFTER HIM, AND SMOTE HIM, AND DELIVERED IT OUT OF HIS MOUTH: AND WHEN HE AROSE AGAINST ME, I CAUGHT HIM BY HIS BEARD AND SMOTE HIM, AND SLEW HIM. THY SERVANT SLEW BOTH THE LION AND THE BEAR AND THIS UNCIRCUMCISED PHILISTINE SHALL BE AS ONE OF THEM, SEEING HE HATH DEFIED THE ARMIES OF THE LIVING GOD." "DAVID SAID MOREOVER, THE LORD THAT DELIVERED ME OUT OF THE PAW OF THE LION, AND OUT OF THE PAW OF THE BEAR, HE WILL DELIVER ME OUT OF THE HAND OF THIS PHILISTINE."
(1st Samuel 17:34-37).

In this scripture, 1st Samuel 17:34-37, we see beautiful figures, types and shadows, from the Old Testament that portray Gospel truth, to-wit:

King David is a type of the Lord Jesus Christ, the great Shepherd of the sheep, who is the "law of the Spirit of life" that makes them free from the "law of sin and death."

The Lion is a type of the "law of sin."

The Bear is a type of the "law of death."

King Saul is a type of the Mosaic law.

Goliath, the Philistine Giant, is a type of Satan or the Devil.

THE LION, A TYPE OF SIN

As mentioned earlier in 1st Samuel 17:34, a lion had entered Jesse's (David's father's) flock and had taken a little lamb to be devoured. The lion had already seized it and it was

in the lion's mouth, ready for destruction and to be devoured. With a view of this attempted kill, let us take a view of some of the deadly, lethal qualities of the lion in destroying its prey.

Each big, heavy paw of the lion is armed with five curved, securely hidden, razor-sharp claws in each one of its front paws (or feet). When these two sets of a total of ten claws are released into its prey, the lion has such a hook and hold that it renders completely helpless and hopeless the victim (or whatever) for certain death and destruction. Here, we have a total of ten front claws in the lion's set of two front feet or paws, not counting the several claws in the paws of the two hind feet. When these approximately total number of nineteen claws are not in use, they are withdrawn into sheathes within the paws so that the claws remain completely hidden and unseen to the human eye. The lion's mouth with his 30 sharp teeth with its four huge paws of nearly twenty claws enables it to disable, kill and destroy most any prey with just one, quick, easy swipe. These death-killing claws are always there, well hidden, awaiting its next victim.

The lion, said to be the King of Beasts, in this instance represents sin, and is a symbol of its destructive power. Sin is a product of Satan that always, "when it is finished, bringeth forth death." (James 1:15). Paul said, "for when we were in the flesh, the motions of sin, which were by the law, did work in our members to bring forth fruit unto death." (Romans 7:5). When Satan viciously activates sin to attack in our mortal bodies,

we will destroy. Destruction is always the end-result of sin's power, and without God's restraining grace, we would kill and destroy our mortal bodies, even the bodies of others. Satan can destroy our mortal bodies, but not our souls. He is stronger, immensely more powerful, than we are, but Oh the wonderful thought, God is stronger than Satan! Sin is no match, like the lion, for a helpless human being, much less a little child of God. We cannot literally see sin with the human eye, but we can see its powerful results and consequences, and greater than all, feel it deeply within our souls, when God condemns it in our flesh. The survival of that little lamb in the lion's mouth looked hopeless, but our God works miracles and David, the Christ-Man in type, went between those sin-locked lion's jaws and extricated us (in type and figure) from the power of sin by the shedding of His cleansing, sinless, precious Blood and with His perfect, blameless life from the curse of the Mosaic law to perfection. Not only did David deliver the little lamb, he also slew the lion, a figure of sin.

Daniel, the true prophet of the Most High God, about six hundred years before the coming of Christ, foretold of the Messiah's coming and the end of the power of sin in these words, "seventy weeks are determined upon thy people and upon the holy city **TO FINISH THE TRANSGRESSION AND TO MAKE AN END OF SINS**, and to make reconciliation for iniquity, and **TO BRING IN EVERLASTING RIGHTEOUSNESS**, and to seal up the vision and prophecy, and **ANNOINT THE MOST HOLY.**" (Daniel 9:24). The term - seventy weeks - represents the amount of time it would take for His coming, and to close out the worship under the law, "those sacrifices which they offered year by year continually could never make the comers thereunto perfect." Then the Apostle said, "sacrifice and offering thou wouldest not, but A BODY hast thou prepared Me." (Hebs. 10:1&5). When

His **BODY** declared on that cruel cross on Golgotha's hill, "I HAVE FINISHED THE WORK WHICH THOU GAVEST ME TO DO," sin with all of its evil power had come to an end forever for His Elect, Chosen people. He had paid and atoned for every sin of everyone of them forever, from the rivers of water in the beginning of time to the last heir of promise. His blessed promise to them was "your sins and iniquities will I remember no more forever." (Hebs. 10:17). This little lamb would never be found in the mouth of this lion again for His great Shepherd had rescued him forever from the vicious claws of his (would be) destroyer, and in turn had slain the killer, sin.

THE BEAR, A TYPE OF DEATH

No sooner had this little lamb been delivered from the claws of the lion, a bear had it in his mouth and claws and was ready to devour it. This was the same lamb that was in the lion's mouth. A bear has five claws in each of its five toes on each foot. Unlike the claws of the lion, the claws of the bear are always seen outwardly because they have no covering or sheathes, as the lion. The black bear with its open, outwardly always seen, ten claws are a clear representation of death. Death of human-kind is always close to us. We have no trouble seeing it. (The next time you see a bear, take a look at his paws and his claws. Then take a look at the lion's paws. You will not see his claws. They are hidden.)

For instance, this past Saturday, June 11, 2005, I was in a local funeral home to see the funeral director about a personal matter and noticed there were four bodies in the individual rooms. He asked me in a congenial way, "Will you make it short?" I knew he was under a heavy load at the time for that much death was heavy for his establishment to handle at the time. If anyone wishes to see death and the reality of its power, just walk into a local

funeral home sometime and you will see plenty of it. King David, as he rescued the lamb from the claws of the lion (sin), likewise rescued and disencumbered it (the same lamb) again from the claws of the bear (death). As he slew the lion (sin), he likewise slew the bear (death), violently destroying it. Christ sustained a violent death on the cross to destroy it for which David is a type and figure of Him here. It was prophesied in the scripture, "He is brought as a lamb to the slaughter." (Isa. 53:7.) "Who is this that cometh from Edom with dyed garments?" "and I looked, and there was none to uphold." (Isa. 63:1&5). "I have trodden the winepress alone." (Isa. 63:3).

After Christ arose from the dead and the tomb on the morning of the third day, the Lord Jesus Christ spoke these words through the Apostle Paul to sin and death, "the sting of death is sin. O death, where is thy sting? O grave, where is thy victory?" (1st Corinthians 15:55-56). Then Christ said through Paul, concerning His sovereignty as the great Shepherd of His sheep, "There is therefore now no condemnation to them which are in Christ Jesus." "For the law of the Spirit of life in Christ Jesus hath made me free from the law of SIN (the lion) and DEATH (the bear)." Paul said, "the last enemy that shall be destroyed is death." (1st Cor. 15:26), also that "Christ had abolished death and hath

brought life and immortality to light through the gospel." (II Tim. 1:10); and John saw in the Revelation in the final consummation of all things when **DEATH** and **HELL** would be cast into the lake of fire. (See Rev. 20:14).

KING SAUL, A TYPE OF THE MOSIAC LAW

"And Saul armed David with his armour, and he put on a helmet of brass upon his head; and he armed him with a coat of mail. And David girded his sword upon his armour, and he assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these, for I have not proved them. And David put them off him." Here, God gave David the same wisdom that He gave the Apostle Paul many years later, "for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds." David was afraid of carnal weapons, the helmet of brass, the coat of mail with a sword upon his armour, and that he could not defeat Goliath with them, so he took them off, saying, "I cannot go with these." I cannot trust them. All of our works and efforts that we would put through to win a spiritual battle will prove fatal, and David knew this. He knew they would not save him or destroy his deadly enemy, Goliath. Saul thought that these carnal works and weapons would save him, the Army of Israel and David. The law of Moses is good, just, perfect

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set." Proverbs 22:28

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and holy, but it cannot save a poor, hell-deserving sinner, nor anything of carnality. Every battle that we try to fight ourselves in the church today, we will lose, but every battle that Christ fights for us, through Him, we will win.

GOLIATH, THE PHILISTINE GIANT,
A TYPE OF SATAN OR THE DEVIL

“And David took his staff in his hand and chose him five smooth stones out of the brook, and put them in a shepherd’s bag which he had and his sling was in his hand and he drew near to the Philistine.” “And David put his hand in his bag and took thence A STONE and slang it.” These five stones constitute the word **I R U I H** with one stone for sin, one for death, one for hell, one for the grave and one for Satan. There was a definite, predestinated use for each one of them. “And David put his hand in his bag, and took thence a stone and slang it, and smote the Philistine in the forehead, that the stone sunk into his forehead, and he fell upon his face to the earth. So David prevailed over the Philistine with a sling and with a stone **AND SLEW HIM**, but there was no sword in the hand of David. Therefore David ran and stood upon the Philistine and took his sword, and drew it out of the sheath thereof, **AND SLEW HIM** and cut off his head therewith.” (1st Samuel 17:49-51).

It only took one of the five smooth stones in David’s sling to do the job in bringing down Goliath. It only took one grain of mustard seed, out of the hull of many, to move a mountain. (See Matt. 17:20). So long as the weapon is truth and is derived from truth, it will do the job.

You will notice that David SLEW Goliath twice. The first time was when he hit him in the forehead and he fell face downward to the earth. This blow fulfilled the ancient promise of God to the serpent in the Garden of Eden in the morning of time that the seed of the woman “shall bruise thy head.”

(Genesis 3:15). When David’s marksmanship proved 100% accurate in the forehead, the giant fell. Then David, not having a sword of his own, took Goliath’s own sword and cut his head off. David beheaded him. This was the second time David slew Goliath. Christ took death in His own body, died, and then was raised from the dead on the morning of the third day. He took the devil’s own sword, death, and killed him, disarming him. The second time **HE SLEW HIM** is yet to be fulfilled in reality when in the final consummation of all things, as revealed to John, “and the devil that deceived them was cast into the LAKE OF FIRE and BRIMSTONE, where he shall be tormented day and night for ever and ever.” The accomplishment of this victory was told by Paul in Hebs. 2:14, “that through death He might destroy him that had the power of death, that is the devil.”

So, the five stones in David’s shepherd bag were all used to destroy the five enemies of the church, viz: sin, death, the grave, hell and the devil. There was a specific use for each stone, the last one being for Goliath. What a perfect, wonderful God we are blessed to have. The lion, nor the bear, could destroy that little lamb. Christ promised in that day this mighty, wonderful promise, “I came down from Heaven, not to do mine own will, but the will of Him that sent me. And this is the Father’s will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day.” (John 6:37-38). This little lamb with everyone of His sheep will hear that welcome applause in that glorious day without the loss of one, “**COME, YE BLESSED OF MY FATHER, INHERIT THE KINGDOM PREPARED FOR YOU FROM THE FOUNDATION OF THE WORLD.**” (Matthew 25:34). The poet here expressed it so much better than I could ever do,

“He all His foes shall quell;
Shall all our sins destroy;

And every bosom swell
With pure seraphic joy;
Lift up the heart, lift up the voice

Rejoice, aloud, THE LORD IS KING!”

J. M. Mewborn
June 17, 2005

HISTORICAL

THE EARLY SCOTCH-IRISH
TURNAGE-TURNDIGE FAMILY
WITH THE HARD-SHELL
(PRIMITIVE) BAPTIST
CHURCH WERE EARLY PIONEERS
IN ESTABLISHING AMERICA.

My mother, Emma Turnage Mewborn, who died December 15, 1980, left behind in her personal papers an account of her family that came to America from Europe about the year 1711. Her great grandfather, William Levin Turnage, married Senetty (Cinette) Tyson, a granddaughter of Elder Noah Tyson who helped constitute the Great Swamp Primitive Baptist Church, Pitt County, N. C., in 1795. The Turnages and Tysons suffered at the hands of the Indian savages while settling our country. Some of the early Tysons were killed by the Tuscarora Indians in 1710, just prior to the time when John Lawson, the Surveyor-General of Carolina, was burned at the stake at their Indian Town, Catachna, near Grifton, Pitt County, North Carolina. This same family of Tysons helped establish the Tyson’s Primitive Baptist Church, near Farmville, Pitt County, N. C., in the early 1800’s. This church closed about the year 1990.

When I was a small boy, perhaps ten years of age, I well remember my father, Elder Joshua E. Mewborn, pointing out to me one time, as we were riding along one day, a beautiful little knoll on the west side of N. C. Hwy. 11 between Kinston and Ayden, N. C., in Pitt County, saying “your ancestors, Joseph Turnage and his brother, William, once worshiped and established the first Bethel Old School (Predestinarian) Baptist Church there.” I remember

now the spot as a beautiful little hill with one large, very tall long-leaf pine tree still standing and shading over it. My father said that as the Turnages moved on westwardly, the church also moved outwardly with them, but in their hearts there was no inward movement because their faith and hope were immovable as placed there by the Hand of God. Some of them stayed behind in eastern North Carolina. These were my mother’s direct lineal forebears. However, Michael Turnage, Sr., with his father, William Turnage, and his mother, Sarah Turnage, about 1818, moved to the frontier Ray County, Missouri, going by way of Claborne County, Tennessee. Here, the Turnidges (spelled that way in Missouri) made their second permanent settlement in America. Also in Missouri they established the second “Bethel Predestinarian Baptist Church” from the

MY BELOVED MOTHER



EMMA GERTRUDE
TURNAGE MEWORN
(1892 - 1980)

(Scotch-Irish by natural descent, my mother was a woman of noble character, unassuming and gracious in her manner, and adorned with a spirit of humility. Her life was a testimony that both her citizenship and conversation were in Heaven. (See Phil. 3:20). She loved the assembly of the saints of God on earth, and was faithful to the duties and responsibilities as the wife of an elder and her responsibilities to the church. Our memories of her today of her precious faith in God still remain a consolation to our family, a period of almost 24 years since her passing. Editor).

church's mother in eastern North Carolina a few years prior in Pitt County, North Carolina.

In May, 1846, Joseph Warren Turnidge with other family members decided to immigrate from Missouri to what was then called "the Oregon Country", the far west by way of the "Oregon Trail", to help open the Pacific north-west country for development. It was in 1932 and 1933 that a remote cousin by natural kin, Alice Turnidge Hamot, left Portland, Oregon, and came to the East Coast of the United States, gathering a 459 page book that she entitled, THE TRAIL BLAZERS, on the heritage of the Turnage-Turnidge family. She visited our home in Greene County, North Carolina, in 1934 when I was only two years old.

In this book she traces the Turnage-Turnidge family first to England in the early 1600's, then to Scotland, and on to North Ireland where they left and came to America because of the Jacobite uprising in 1688. Hence, the roots of this unusual family are pure Scotch-Irish. These Scotch-Irish were an industrious, law-abiding people. They had built up a great commerce in the manufacture of wool, dairying and other products. However, measures were passed by the English Parliament in those days that prohibited the exportation of these products and goods from Ireland to England and Scotland. This economic, governmental restraint with the imposition of religious restrictions and oppression upon the Baptists and Presbyterians, forcing them to pay tithes to the Anglican Church, also excluding them from all civil and military service with their ministers being held liable to penalties for the celebration of marriages, caused them under such great stress and persecution (those high-spirited Scotch-Irish), to exodus to the new world.

It is with much pleasure that I publish this chapter from THE TRAIL BLAZERS (Pages 110-120) that

describes the rough, rugged journey the Turnidge family made from the plains of Missouri by wagon train, as they journeyed over the rough Rocky Mountains in 1846 to the "Oregon Country" by way of the "Oregon Trail". Many were their hardships of untold suffering, even to the desecration of the graves of little children by the Indians, unbelievably told and described, as Mrs. Hamot has so skillfully researched and vividly written into one of the marvelous chapters of this wonderful book. We will never know or comprehend what these brave souls suffered in the ordeal of that journey.

When this Turnidge clan finally reached the "Oregon Country", they organized the third "Little Bethel Predestinarian Baptist Church" from Missouri that stood for many years through whose various arms and branches led to the organization of the Siloam Predestinarian Baptist Association in 1849. These churches through the Head of their great Master, the Lord Jesus Christ, sheltered and fed the elect of God under the names "Hard-Shell, Old School, Predestinarian Baptist" in the States of Oregon, Idaho and Washington for well over one hundred years.

Today, so far as I am able to determine, there are still living two members of these churches, Brother Lloyd C. Spikes, Elgin, Oregon, who was a member of the Big Springs Church (now closed) that was located at Elgin; also Sister Alma F. Coate-Wilson, whose membership was with the Yakima Church, Yakima, Washington. Sister Wilson now resides in Olympia, Washington. Yakima Church is now also closed. Sister Minnie Cunningham, a dear member of the Yakima Church, who resided in Portland, Oregon, died December, 2004.

When I am given to recall today that beautiful, rolling little knoll with one, lone, large, tall long-leaf pine tree left standing in it about the year 1950 beside today's

busy dual lane Highway No. 11 between Kinston and Ayden, North Carolina, that once held a small log meeting-house of Baptist brethren of the chosen, elect family of God, whose roots only a few decades previously had come from Europe, and who after three or four decades would still be found worshipping the same true God three thousand or more miles in the opposite (westward) direction on the west (Pacific) coasts of the United States, I am left in awe and speechless. Somehow in my feelings I can almost go back through the years and feel myself with them as they were blessed to worship God in Spirit and Truth at this little spot.

It is with much pleasure that I publish in this issue of Zion's Landmark this record of history in memory of my beloved mother, Emma Turnage Mewborn, (1892-1980) who was of this same ancient stock of rugged, pioneer people and her fellow family members who have suffered and died for the sacred cause of civil liberty and the founding of our beloved country, AMERICA, with a faith that moved them outwardly, but in their hearts were steadfast and immovable. They were a tenacious, tough breed of people, pure Scotch-Irish, as the following article will verify and substantiate.

J. M. Mewborn

June 27, 2005

THE TRAIL BLAZERS "The Spirit of the Oregon Country"

It's the old story--yet ever new--the story of the pioneers crossing the plains; their hardships and their courage.

Sitting around the fireplace evenings, when we lived with Grandma Miller, I heard the history recited and told over and over, but always with deepest interest. So, when I came to Oregon years later and crossed the rivers and creeks, heard the names of counties, towns and people, memory awoke



SALEM PRIMITIVE BAPTIST CHURCH,
WEISER, IDAHO (Now Closed).

(Salem Primitive Baptist Church & Meeting House, Weiser, Idaho, organized 1886 by Elder J.C. Turnidge. His son, Bro. Archie Turnidge is first one, bottom row, holding hat. Sister Turnage is to his right, above, with large hat. Elder Ernest Atteberry, pastor, is far left, top row. Church was for many years in Siloam Association of Predestinarian Baptists of churches in Idaho, Oregon & Washington. It is now closed. Photo made abt. years 1946 or 1947 by Sister Grace Jefferson, Bakersfield, California, and her husband, Elder T.R. Jefferson, when visiting the church at that time. Editor)

and I felt the urge to know more of those far-away years of my family's early history. I started to search around Albany -- one inquiry led to another, and for pure joy and interest this exploration is unequalled in my experience.

I delved into old newspapers. I spent hours at the Oregon Historical Society in Portland, browsing among the histories and old records of Oregon. I hunted up the oldest pioneers in Linn County. I discovered unknown relatives by the dozens. The Turnidges had surely been prolific enough. I found an old aunt, Mary Turnidge Kelsoe, 82 years of age, living in Portland, who had come across the plains at the age of two years. She unearthed old clippings, family Bible records and daguerreotypes. Her remarkable memory enabled me to recall the smallest details of her own life, as well as those told to her by

her mother.

I found a little history written by a Mr. Carter who came in the same train of prairie schooners as the Turnidges--at least from Lost River as far as Eugene. His account coincides exactly with Aunt Mary's; and so, after many months of happy hunting, the history was pieced together.

My grandfather, Joseph Warren Turnidge, was born in Missouri, January 19, 1819. My grandmother, Elizabeth Dagley, was also born in Missouri, July 20, 1822. They were married in 1837. Four children were born and in May, 1846, the long journey was commenced from Holt County, Missouri, across the plains in company with a train of wagons, all ox-drawn, headed for the Oregon country, as the vast territory then comprising Oregon was called. I don't doubt that many of the women were in tears, for I know grandmother was leaving a comfortable home, with four small children and a fifth expected. She said that each of the first two years spent in a cabin in Yamhill, Oregon, she was glad to see the sun go down, for one more day of her lonely life, far from all her friends and relatives left behind her, was gone.

Most women in that day clung to the familiar and loved sense of home and the story of the heartaches and bravery of women through all the ages, who have followed their men to pioneer lands, enduring a life of hardships unimaginable to the present generation, would fill volumes.

Their journey was like that of hundreds of families who crossed the plains that made a circle of their wagons at night, all camped inside the circle, and the men took their turn as guards, to keep the Indians from scattering and driving off their cattle. Many times their only fuel on the plains was the dry buffalo chips. Grandmother said she would hurry out as soon as they camped to gather her apron full before they could all be picked up by the other women.

I understand that the

"Donner party" was a part of this train. At Fort Hall, in Idaho, the train separated, part of them going by the Barlow trail farther north--now a part of the Mount Hood loop highway. My grandparents stayed with the train, the first to come over the southern route.

"The fifteen men who hunted out the new way crossed the Lost River about 25 miles south of here on a rough ledge, always since known as the "Stone Bridge" and at that point we erected a stone marker on July 6, this year, the eighty-first anniversary of the date of their crossing. On the great stone, which perhaps weighs approximately two tons, there is a bronze plate on which is engraved the names of the 15 explorers. This was the crossing place of the immigrants for a good many years, and, no doubt, your grandfather crossed there late that year. In fact the train was so late that the rainy season set in before they reached the Willamette, and their journey through the Umpqua country, especially through the canyon of that name, was with considerable hardship."

Grandmother said after they crossed the Lost River they were faced one way by Klamath Lake, and so their way must lead over a long, steep hill, which meant more delay. It took 12 yoke of oxen to pull each wagon slowly to the summit of that hill; and after all were up but one man, who had been walking and driving cattle, they drove on. That night in camp he was missed, and several of the men turned back to look for him, but it was soon dark and the fear of the Indians drove them back to camp. Early in the morning a party of men went back, and this time they found him stripped to the waist and pierced with 20 arrows. There was not a minute's time to lose and so a shallow grave was made and grandfather (a preacher) said a few words over him.

From here on their way led through canyons and over boulders. At one place they had to lead the oxen around a huge boulder and let the wagons down over it with



ELDER J.C. TURNIDGE
(1849 - 1920(?))

(Elder J.C. Turnage of Weiser, Idaho, son of Elder John Turnage, was born in Ray County, Missouri, in 1849, where he was later ordained to the ministry, and then moved to Idaho, where he served as pastor of Salem Church and also other churches in Washington and Oregon states. He assisted in the organization of his home church with many other churches in the Siloam Association. He was the father of Bro. Archie Turnage, as shown in the photograph herein, of the Salem Church, Weiser, Idaho. The record states that during the time of his ministry, he was blest to baptize over one hundred persons. Editor).

ropes, one at a time. This all took days of most gruelling work and winter was close upon them. They lived mostly on game which they were able to kill; their supplies were all but gone; their cattle were getting thin, and if it hadn't been for a few beef cattle driven to meet them as they neared the Rogue River Valley, this might have been the end of their story. A small amount of flour was sent, but it had been trampled out by oxen and was so dirty they could hardly eat the bread made of it.

The winter rains had now set in, and they made only a few miles each day in the mud, with their weakened, faithful oxen and themselves hungry most of the time. For several days at a time their oxen had nothing to eat, and grandmother said it greatly hurt her to look at them. Coming up a hill, where is now Canyon City, one of the head oxen fell and could not get up; so they unhooked

him and he rolled to the bottom of the canyon. Whatever their feelings were they had to leave him there. Such was a sad ending, even for an ox after plodding patiently and wearily all the way from Holt County, Missouri! A big roan cow was hitched in his place and they moved slowly on. Often in fording streams, they got water in the wagon beds. Camping for weeks on the wet ground, cold and hungry and wet, was a terrible experience, and a number of them never got through.

In my grandparent's little cavalcade of wagons was the Crowley family, grandmother's relatives. At Cow Creek flats they buried a son, and afterwards they built a fire over the grave and then drove their wagons over it to hide all trace of it from Indians. Later their daughter was buried near a creek not far from the present site of Roseburg. Grave Creek is named on the state map, and it was named from the grave of Leland Crowley, daughter of Thomas Crowley, who died two weeks after Leland's death. (Grandmother's cousin.) They buried her in the center of a corral and burned a lot of brush on the spot, but they were sure afterwards that Indians were watching every move; only three years afterward, in 1849, when grandfather went to the gold mines in California, he stopped and buried her unearched bones. Mr. Carter relates in his story of his trip that two years later he passed that way again and saw her beautiful auburn hair, as lovely as it had ever been.

Winter was now upon them, and they were still 200 miles from their goal. At this place they entered the Umpqua Canyon and for seven days over frightful roads they traveled through this dismal, wet place, and it poured rain on them every night. In desperation the emigrants were all leaving behind them whatever they could possibly do without, cherished possessions they had brought all this way from their now distant homes-- so that the roadside

was strewn with all manner of things. Mr. Carter says, "One Mr. Wood brought a hive of bees safely this far, but the wagon got upset in a creek, broke the hive to pieces, and the bees all drowned. Had he got through with them, he had an offer of \$500 for the colony."

When they reached the North Umpqua River, they hired canoes from the Indians, and by lashing two of these together, and lifting the wagons in and out, they got across, swimming the cattle over. When they thought of the weary miles ahead of them, they despaired of ever getting through alive. They faced the mountains and the prospect of climbing them in the mud and rain was a nightmare to all. Several babies were born during this time.

Mr. Carter tells of three men who went on ahead, as they could travel faster on foot, thinking to reach a settlement and bring back supplies. The woods were full of berries, and although they were nearly starved, they were afraid to eat the berries, thinking they were poison. On the third day out, they met a man who told them they were salad berries and that the Indians almost lived on them. Dan Tool, a portly young man, on hearing this, devoured a quarter of an acre of vines, berries and all.

Several days after entering the Willamette Valley, another halt had to be made to bury Leland Crowley, daughter of Thomas Crowley, buried at Grave Creek. This was the fourth one of the Crowley family to pass away since they started on their journey.

Aunt Mary told me that Thomas Crowley was the wealthiest man in his county in Missouri, but out here in the wilderness his money meant nothing. There was no place within many miles to buy the comforts they so much needed. He was buried without even a coffin. Long Tom Creek was named for him. He was buried at the head of this creek.

They now arrived at the

present site of Eugene, Oregon. One small cabin stood where the beautiful college city now is. It was built by Eugene Skinner and was known as Skinner's cabin. And so in November, 1846, my grandparents and their children slept for the first time in seven months, indoors again--and theirs were the first white children ever to sleep in Eugene.

The cattle were left in care of a man for the winter in Eugene. Through this wilderness country my brave grandmother rode horseback on a man's saddle with one small child clinging behind her, and grandmother held the two-year-old baby on her lap. In crossing a slough her horse mired and began to flounder about; she became frightened and called for one of the men to come to her. Grandfather rushed to her side and took her from the horse, and she stood almost waist deep in muddy water. It was now December. She rode the rest of the way, wet and cold.

They bought out a squatter's right with a cabin on it on the north fork of the Yamhill River in Yamhill County and moved into it on Christmas day, 1846. On January 12, twelve days after their first arrival, a daughter was born. Here, grandmother spent her first lonely year in Oregon with five small children in a one-room cabin far from other settlers; for in those early days the Willamette Valley was a wilderness.

In the spring of 1848 they moved into Linn County and pre-empted 320 acres of free land each, making 640 acres located between the forks of the Santiam River on Thomas Creek, not far from Scio--and across from Jefferson. Part of this acreage was the high bottom lands, and here they added to the cabin found on the place. The cabin was made of hand-hewn logs and a mighty fireplace, with two doors but no windows; for there was no place to buy window panes in those days. Here they were more comfortable and grateful to have a real log house. The nearest

flour mill was at Oregon City, many miles away, and it took a week to go with an ox team to the mill and have their grain and corn ground into meal and returned; so long weeks often went by when they had no meal for bread but boiled the corn and wheat. They could have deer, elk or bear anytime, sometimes shot from the front door; and everywhere were grouse, sage hens and pheasants; so they never lacked for fresh meat. All the cooking was done over the fireplace. Aunt Mary said she well remembered their first stove, and she was a good sized girl then.

Grandfather Turnidge was a Hardshell (Primitive) Baptist preacher--one of the first men to ever preach in that part of Oregon.

In my search I spent several days around Scio, where I felt most completely the spirit of the Oregon country. I found the same general type of architecture in the old homes all through that part of the valley--large, square, frame buildings, always with an upstairs, very large windows, curved at the top, and often a door in front upstairs with no porch to be set on, the roof only about half as high as the main building. At several places we saw the original old log cabin built by the parents or grand-parents, still used as a wood or store house. We explored all the old deserted ones and found old hand-made chairs, whatnots, and in the attics of two places, old hand-made spinning wheels. I saw grandmother's spinning wheel (in pieces); the wheel was four feet high and spokes were hand-turned. I stood in the attic over the kitchen at Uncle William Turnidge's old home, near Mills City, and felt and saw many things that I could not possibly put into writing. Surely nowhere else in this country have the sons walked in the footsteps of the fathers, even on the same land, that free land that brought their forefathers from their homes in the East (North Carolina), the Middle-West (Missouri), to endure nameless sufferings and hardships. And I

believe most of the people in and around Scio are still the first, second and third generations of the early pioneers of the Oregon Country.

We visited Aunt Becky Crabtree Morris in Scio and I will give her on words some of her answers to my question:

"My parents lived in the east and had five children. They moved to Missouri and had five more children. They moved to Oregon in 1845 and settled in what is now Scio. Here, they had five more children. Father then talked of moving to California, but mother said, "No, we have family enough!"

"I was born in Missouri in 1842 and was nearly four years old when we started West. I remember many things about crossing the plains. (She named the four oxen that pulled their wagon.) When we came to this place, it was a heaven on earth; beautiful high grass waved in silver and green shades as far as you could see. Many times, I called my brother to bring his gun, when I saw a herd of deer right from our front door.

"Edler Joseph Turnage?" I should say I do remember him; he was the first man I ever heard preach. It was at old Uncle Jimmy Curl's house, and he wore buckskin pants, and I went there in moccasins. We got buckskin from the Indians and the women made garments of it. My brother learned to make moccasins. Later we gathered tanbark and we tanned the hides of animals and made our own shoes. There were lots of Indians here then. The Calapooias were friendly. The first funeral I ever saw was of an Indian boy. They dug a hole straight down and kept on measuring him and then the hole; and when it was deep enough, they wrapped his blankets around him and stood him in, feet first; covered him over and put all of his belongings on the grave.

"The Indians lived in wigwams made from long strips of fir bark placed lengthwise, and they ate bread

made from the ground seeds of the wild sunflower and from acorns. They dug camas, which grew a tall stem with a blue blossom and had a white bulb or root, growing underground, somewhat like an onion. They dug a hole in the earth and lined this with smooth stones, heated the stones, put in the camas, covered it over, and baked it.

"The Calapooias had no ponies but their enemies, the Malalas, had them. One day a Malala rode up, dismounted and came into our house when one of our own Indian men was there. They started to fight, and when father told the Malala to get out, the Indian stuck his face out at him. Father kicked him out of the house and then got a rock to throw. Father hit him with his gun and he rode off muttering threats. Mother was crying; and we were all scared to death that they would come back and make war on the Calapooias; but they had seen our men fire their guns and were afraid of them, so they did not return.

"I remember well when Mary Turnidge was married to Bob Woods. (This is the same Aunt Mary Kelsoe I referred to in the beginning of this story. After Bob Woods died she married Tom Kelsoe.) She was 14 and they had the biggest infair at Scio that we had ever seen." (An infair is held only after a wedding and the father of the groom furnishes all the food and amusements--usually lasting several days.)

Aunt Becky truly was a wonderful old lady at 84; her eyes twinkled with fun and her memory was something at which to marvel.

My folks and most of the early pioneers raised sheep for the wool with which to make their own clothes. The wool was cleaned, carded, spun and made into different patterns of cloth on a huge, hand-made loom. Even blankets were woven, and socks and stockings were knitted for all. Grandmother made the clothes by hand, even making grandfather's suits, his best one being a salt and pepper weave that he wore

to preach in, at the Hard-Shell Baptist Church meetings.

My father, James Curl Turnidge, was born in 1849, named after their neighbor, Uncle Jimmy Curl.

In May, 1849, grandfather, together with Marion and Tom Munkers (relatives of grandmother) started for the gold rush in California. In the late summer the two Munkers returned on horseback, leaving grandfather to finish a claim; and in October he left San Francisco on a sailing vessel for Portland. They were becalmed on the ocean and he was three months getting back to Linn County. He had sent word to Grandmother that he would be home in about three weeks; and when week after week went by and he never came, she almost gave him up for dead. Aunt Mary told how each time they saw a man coming in their direction, grandma would shade her eyes with her hand and start toward him, saying to the children, "I wonder if that could be your father." When he finally did come, she had seen him and had walked a quarter of a mile to meet him. We can only guess at how she felt--left alone from May until January with six small children, the baby but two months. Then there were the long months of waiting, not knowing if he would ever come back. She would take William, the oldest boy and with the ox team, they would go for a load of wood, and she was very often wet to the waist, feeding the stock and doing a man's work. One day she heard a commotion among the pigs and sent William to see what was wrong. He rushed back excitedly to tell her that there was the biggest yellow dog he had ever seen, with a tail six feet long, among the pigs. Grandmother grabbed her broom and hurried out in time to see a large cougar (mountain lion) carrying off one of the pigs.

Grandfather had been ill on the sailing vessel for weeks at sea; but on reaching Portland he was able to continue his journey home by

ox-cart. He brought with him a considerable amount of gold in a small locked iron-bound box, all the way from the gold fields of California. Plans were then carried forward for a big hewn frame house, as well as many other improvements on the place.

Two men, James Bassett and Martin Crooks, plained or dressed by hand all the lumber that went into the home. It has two fireplaces, big rooms upstairs and down; and they were all very proud when it was finished; for it was one of the nicest at that time in Linn County. No doubt, it would be one more of the old homes to now stand near Scio, had it not burned down.

During all this time, Grandfather Turnage, a Primitive, "HardShell" Baptist preacher was riding around the was country and preaching where they held service in homes and in log school houses--a circuit rider as they were then known.

Alice (Turnidge) Hamot

REQUEST FOR PUBLICATION

Dear Elder Mewborn:

It will be appreciated if you will publish in the "May-June, 2005" issue of Zion's Landmark that the Blue Ridge Association will convene with Spoon Creek Church on July 9th and 10th, 2005, but will be held at the site of Old Center Church, Henry County, Virginia, on these dates.

Those desiring driving directions to Old Center Church and traveling by way of U.S. Hwy. 58 should follow Road #687 about 9 miles to church location on your right. Those coming by way of Hwy. #57 should follow Road #687 about 3 miles to church site on your left.

We invite our ministering brethren, brethren, sisters and friends to come and be with us. We also welcome visitors. We hope, Lord willing, to begin singing at 9:30 a.m. and start services at 10:00 a.m. both days.

Elder Winfred Young,
Moderator
Michael G. Young,
Clerk

ABBOTT'S CREEK ASSOCIATION

The 178th Annual Session of the Abbott's Creek Association will convene, if the Lord will, with Rock Hill Church, Randolph County, N.C., on Friday before the fourth Sunday in August, 2005, and will continue through Saturday and Sunday following, these dates being August 26th, 27th and 28th, inclusively.

Rock Hill Meeting House is located in the City of Asheboro, N.C. Those coming from north or south take U.S. Hwy. 220 to its junction with U.S. Hwy. 64. Take U.S. Hwy 64 west about one-half mile to Old Farmer Road on your right. Turn right and proceed a short distance to church building on your right. Those coming from the east or west on U.S. 64 Hwy. come to the aforementioned, and then proceed to Old Farmer Road.

We cordially invite our ministering brethren, brethren, sisters and friends to come and be with us this year, 2005, in our 178th session.

James M. Jones,
Clerk
Katharine F. Harward,
Asst. Clerk

NEW RIVER ASSOCIATION

The 211th Annual Session of the new River Primitive Baptist Association will convene, if the Lord will, at Indian Creek Church, Floyd County, Virginia, but will be entertained by Flower Gap Church, beginning on Friday before the fourth Sunday in September, and will continue through Sunday following, these dates being September 23, 24 and 25 inclusively, 2005.

Indian Creek Church is located on Va. Hwy. 787 in Indian Valley, Virginia. those coming by Route Nos. 221, 52 & 8, take Route 221 to Willis, Virginia. Then take Route 787 and go approximately 7 miles to church location on your left. Those who travel Int. 81, take Exit 114 in Childless on Route 600; then on to 693, then left on 787 and go

approximately 15 miles to church location on your right. If you should travel Route 8, come to Drive-Inn Restaurant on 693, go left until you intersect with 787, then turn left and go approx. 15 miles to church location on your right.

We invite our ministering brethren, brethren, sisters and friends to come and be with us in our association this year.

J.B. Mitchell, Clerk
Christianburg, VA 24073

ROZILLE (ROSA) ALLEN NORRIS (1914 - 2005)

"A good name is better than precious ointment: and the day of death than the day of one's birth". (Eccl. 7:1).

The death Angel has visited us at Flat River Primitive Baptist Church and has removed from our midst a dear one, Sister Rosa A. Norris. Her life on this earth ended on Thursday, January 27, 2005, at UNC Hospital in Chapel Hill, North Carolina. She was ninety years of age.

Aunt Rosa was born June 20 1914, the daughter of the late Reuben Malcolm Allen and Olena Rogers Allen. She married Brother Ralph William Norris December 21, 1935. To this union were born two children: a son, Ralph Coleman Norris of Marietta, Georgia (deceased) and a daughter, Betsy Rose Norris of Roxboro, North Carolina. There are four grandchildren; Ralph Coleman Norris, Jr., John Allen Norris, Gregory Todd Norris, and Jayne Elizabeth Norris.

There were thirteen children in the family. All are now deceased except the following sisters: Alma A. Burke, Mebane, North Carolina; Martha A. Rudder, Hurdle Mills, North Carolina; Katie A. Bowes, Hurdle Mills, North Carolina; Nettie A. Solomon, Prospect Hill, North Carolina; and Naomi A. Davis, Reidsville, North Carolina.

Aunt Rosa joined Flat River Church on July 24, 1943, and was baptized on August 22, 1943, by Elder L.P. Martin and Elder A. B. Barham, both now deceased. She loved her church and stood firm in her belief - - the predestination of all things. When you walked into the church and went over to speak to her, she held out both arms to give you a hug and a kiss. Although she was afflicted and used a wheel chair in her later years, she

was always at the meetings until a short time before her passing. Her dear husband of sixty-nine years is a Deacon at Flat River, but he has been in a nursing home for some time. Both of them were faithful attendants and always carried out their duties with grace and dignity. She was a beautiful lady and had that sweet smile. It was the same if you visited her at home. She wanted you to sit down beside her and talk.

Betsy, I wish I could say something to comfort you. You looked after her so faithfully. Only God can fill that void you feel and cause you to feel His love and protecting arms around you. Her sisters were also so good to her and gave her that sweet, loving care. When the appointed time arrives for one to be called away from this world of sin and sorrow, the loved ones have to stand by and say, "Father, Thy Will be done".

"We are a garden walled around,

Chosen and made peculiar ground;

A little spot enclosed by grace

Out of the world's wide wilderness."

The last time I saw Aunt Rosa, her face was fading and her body was growing weak. I believe God was preparing her for that Garden. We at Flat River Church will miss her, but feel she is out of her pain and suffering and is now sleeping that peaceful sleep.

Her funeral service was conducted on Saturday, January 29, 2005, at 11:00 a.m. in Flat River Primitive Baptist Church by her pastor, Elder Paul M. Clark, assisted by Elder Bobby Daughtry and Elder C.B. Davis, Jr. Burial was in Person Memorial Cemetery.

Be it, therefore, resolved by Flat River Primitive Baptist Church that three copies of this obituary be made: one for the family, one for the church records, and one for Zion's Landmark for publication.

Done by order of Flat River Primitive Baptist Church in conference, February 26, 2005.

Written by a niece who loved her dearly,

Irene Allen Holmes
(Elder Paul M. Clark, Moderator)

JEFFIE LEE FITZPATRICK

On February 15, 2005, while at Peachtree Village, Commerce, Georgia, Sister Jeffie Fitzpatrick, 95, passed from

this earth to her eternal home. Sister Jeffie was born in Madison County, Georgia - the daughter of the late Earnest Obediah and Chester White Fitzpatrick. She was a retired school teacher and taught for 43 years, often teaching children whose parents she had previously taught. She was highly thought of relative to her teaching abilities.

She was a member of Mt. Zion Primitive Baptist Church, Athens, Georgia. She served as Clerk for Mt. Zion for many years, doing a beautiful job. As long as she was able, her Church came first. According to her sister-in-law, Margie Fitzpatrick, she would tell her family right quick the days she was not available due to being involved with Church activities. Jeffie was a very precious Sister in Christ and anyone who entered her home felt welcome.

Survivors include sisters, Robbie Burnett, Greenville, SC; Chester Mae Wylder, Stockbridge, GA; Martha Davis, Greenville, SC; Vera Timms, Clearmont, GA; brothers, Clyde Fitzpatrick, Danielsville, GA and Horace Fitzpatrick, Cleveland, GA.

Services were conducted February 18, 2005 at 2 p.m. in the Chapel of the Little-Ward Funeral Home by Elders Kenneth Adams and Eugene Gunter. Interment was in the Ila Cemetery, Ila, GA.

Written by:

Sister Betty Ford, Clerk and
Meredith Watson, Assistant
Clerk
Mt. Zion Primitive Baptist
Church

Approved in Mt. Zion Primitive Baptist Church conference on April 10, 2005.

PAUL CARLTON ALLEN

On February 18, 2005, Brother Carlton Allen quietly passed away.

He was born in Morgan County, Georgia - the son of the late Paul True and Leila May DeLoach Allen. He was a retired employee of the Monroe-Walton Mills and had served in the U. S. Army during World War II.

He was a member of Mt. Zion Primitive Baptist Church, Athens, Georgia.

He was married to the late Sister Virginia Edwards Norton Allen. Survivors include two step-children, Brother Bobby Norton and Ann Norton Cook; sisters Nina A. Nix, Irene A. White, Virginia A. Mathis, and

Alice A. Burgess; brothers, James Allen, Emmitt Allen, Wesley Allen and Tom Allen, and a step-grandson, several nieces and nephews.

Services were conducted February 21, 2005, at 11 a.m. in the Chapel of the Arthur Bowick Funeral Home by Elders Kenneth Adams and Eugene Gunter. Interment was in the Westlawn Memorial Cemetery, Monroe, GA.

Written By:

Sister Betty Ford, Clerk and
Meredith Watson, Assistant
Clerk
Mt. Zion Primitive Baptist
Church

Approved in Mt. Zion Primitive Baptist Church conference on April 10, 2005.

CECILE KING CARTER

On February 8, 2005, while at the Anderson Area Medical Center in Anderson, SC, Sister Cecile King Carter, 84, passed from this earth to her eternal home. She resided at Rocky River Assisted Living in Belton, SC.

Sister Carter was born in Ware County, Georgia - the daughter of the late Edward C. and Allie James King. She was a retired seamstress and a member of Mt. Zion Primitive Baptist Church, Athens, Georgia.

Surviving are her daughter, Denese Poole of Anderson, SC; brothers Omar King of Birmingham, AL, Larry King of Lakeland, GA, Harold King of Hoboken, GA, and Wayne King of Plains, MT; sister Anna Clark of New Smyrna, FL, six grandchildren; 11 great-grandchildren and one great-great-granddaughter.

In addition to her husband and parents, she was preceded in death by a son, Wyndell R. Carter; stepmother, Etha Dean King; five sisters; and two brothers.

Services were conducted February 11, 2005, at 11 a.m. in the Chapel of the McDougald Funeral Home by Rev. DeLennon Stowe and Sister Carter's grandson, Rev. Bryan Carter. Burial was in Forest Lawn Memorial Park, Anderson, SC.

Written By:

Sister Betty Ford, Clerk and
Meredith Watson, Assistant
Clerk
Mt. Zion Primitive Baptist
Church

Approved in Mt. Zion Primitive Baptist Church conference on March 13, 2005.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

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A REQUEST IS MADE FOR CON-
SIDERATION OF PUBLICATION
OF A RECENT SERMON,
PREACHED BY A STRICT BAP-
TIST MINISTER IN ENGLAND,
April 22, 2005

Dear Elder Mewborn,

The article, which I mentioned to you recently on the telephone, is enclosed. After reading, if you feel it to be of publishable merit, I should like to first get the approval of Mr. P. H. Brunner, pastor of the Ebenezer Strict and Particular Baptist Church in London, England. I have been blessed to hear him several times there and have visited in his home. In my humble judgement I have found him to be a very godly, sound preacher. You have my sincere appreciation for your consideration for publication of this article in the Zion's Landmark.

Elder Alex McColl of London, Ontario (Canada) has read it and feels that it is worthy of your consideration.

Sincerely and humbly yours, I trust,

Elbert Robbins,
Salisbury, Maryland (21803)
July 5, 2005

(Note: I have been blessed to read the submitted article, and feel in my humble judgement, (not that I feel myself qualified to make judgement of this kind), that it is sound, indeed, and worthy of reading by our subscribers and readers. I have contacted Brother Elbert Robbins, Salisbury, Maryland, who in turn contacted Mr. P. H. Brunner of London, who has given his consent for publication in Zion's Landmark. If the Lord will, I hope to make additional comment about it after its publi-

cation below. I would make this suggestion to our readers that they take their time and read it slowly. At least, this was my experience when I was able to follow him in making the strong points that are contained in this sermon. I do not feel that it should be read in haste. Editor.)

(Recollections of a service and sermon preached by Mr. P. H. Brunner at "Ebenezer" Strict Baptist Chapel, Richmond, Surrey, (England), on Friday evening, 22nd April, 2005)

Reading: Daniel xii; Revelation xvi 10-21 & xviii 1-5 (Hymns: 234, 807 from v 3; 1137)
Text: Revelation xvi 15

"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame"

What I ventured to say a few weeks ago at home when commenting a little upon some different portions of Revelation at our meeting, I repeat here. I feel it better to speak somewhat decidedly as to one's views, rather than obscure everything with 'ifs', 'maybes' and so on, though in doing so I do not mean to be, or even appear to be dogmatic, though I can hardly avoid that. Moreover, when I endeavored to preach here some time ago from another subject in this Book, (Oct. 1st, 2004 - Text Rev. xii 17) I stressed that it is very solemn by a voluntary humility to profess that this Book is too deep for us, 'we cannot trouble our poor minds with it', when the Lord Jesus Christ declared at its beginning: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand" - surely every word of that precludes such an attitude. Of course, none will pretend that this Revelation is *not* deep, but every rightly exercised child of

God must long for some right view of it, especially in the light of the perilous times that we are living in now. The Lord Jesus marvelled that some in His day could discern the face of the sky, and yet could not discern the signs of the times. (See Matt. xvi 3). A lukewarm attitude, or a worldly spirit, will discourage us from troubling our minds with these things; it prefers to go 'quietly on', but death and eternity are before us, and the words of the Lord in our subject, should surely be sufficient to waken us from a sleepy state, but solemnly, though calculated to do so - for they must, like all His words be "spirit and life" (John vi 63) - , yet it is only the Spirit that quickeneth; only by His blessing for Christ's sake shall we lay these things to heart.

I shall only briefly touch upon a few things in the context, and simply because thereby I wish to emphasize the real importance of our subject. By referring somewhat to its setting, I hope I may be helped to do that. I believe that we are presently under the sixth vial - probably even near the close of it. (It might be argued that events of the last fifty years suggest that we are under the pouring out of the seventh vial; Satan's title, "the prince of the power of the air", Ephesians ii 2 surely is more fitting than ever it has been: the vials of Divine retribution seem increasingly to measure Satan's works into his own bosom.) Under the fifth vial, God's judgments disturbed the beast's devilish schemes which have ever been to unite the world against Christ. Wars and all that attends them are provoked by him only to this end. The Lord's gracious intervention to frustrate his purposes maintains the world according to God's purpose for the ingathering of His elect. In so far as unconverted men are troubled by either Satan's dev-

ilish schemes, or by the Lord's merciful intervention, they can only blaspheme God. This especially characterized the effect of the pouring out of the fifth vial, whilst the martyrs from former ages were seen by John when the fifth seal was opened (pertaining therefore to the same time of the outpouring of the fifth vial) as wishing that the time had come for the Lord to avenge their blood that was shed on the earth (Rev. vi 10). This shows that unconverted men yet had the ascendancy over the church, and, therefore, it shows us, I suggest, that their "pains and their sores" are not to be viewed especially as literal, but rather as a consequence of their inability to fulfil (under Satan) their devilish ambitions. We should note this: that blasphemy pertains to *whatever* is placed in the stead of Christ. Christ has ever reigned: Satan has ever opposed Him, therefore when men are frustrated - and this can include God's people, when left to themselves - they impute their dissatisfaction to what they view as the 'misrule' of the world. In their minds' eye they have *another*, they think a 'better' God: such an attitude is blasphemy. How solemn where it - perhaps unconsciously - prevails in a professing Christian, he thinking that his or the church's affairs might be better; such a spirit is close to blasphemy. It is a narrow line between rebellion against God's will and fatalism: the souls of those beheaded for Christ's sake, walked in that narrow way, for unto every one of them were granted white robes testifying to John and those of subsequent ages who should be similarly enlightened, that the sufferings of believers were divinely appointed and their persons wholly righteous, for His sake.

The pouring out of the vials is the execution of the things which previously had been

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revealed as the respective seals were opened, and announced by the trumpets. Thus in the sixth chapter are references similar to what we have here regarding the sixth vial; and in the ninth chapter it was said to the angel having the sixth trumpet that the *four* angels which were bound in the great River Euphrates should be loosed; analogous to the drying up of that River as described in our chapter. I suggest that three of the evil angels are the "three unclean spirits like frogs", and perhaps the fourth alludes to whatever actually has "prepared" "the way of the kings of the east". Though diverse, these three spirits of devils are united in their satanic object: they go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of Almighty God. We have recently witnessed their success in the unparalleled 'unity' (excepting China) as so many kings and rulers assembled at the pope's funeral in Rome. These things being so, an uneasy contentment pervades the world, and blasphemy – which is not mentioned in connection with the sixth vial – may appear to be confined to literal oaths and taking God's Name in vain; such a spirit is infectious. May God save us from being ensnared. As I have already stressed, anything which is put in the place of Christ is blasphemous, and there can hardly be a greater blasphemy than a 'unity' in religion which professes to be in His Name by the Holy Ghost, but which in fact is an assembly gathered by "three unclean spirits like frogs", which "are the spirits of devils". These things therefore are progressing, and they shall do, even as the rest of this chapter shows, and the 17th through to the beginning of the 19th. I consider that the whole of that portion is to be understood as recording events that are taking place during the latter consequences of the sixth vial and the pouring out of the seventh vial.

In the seventeenth chapter John was shown the judgment of the great whore, which in a particular way seems to refer to the papacy. Her judgment is through the instrumentality

of 'ten kings' who are united in devoting all their power to the beast, but Christ reigns and so God put it into their hearts to do so that thereby the whore, who they shall eventually hate, should be made desolate and naked, and burnt with fire. I do not believe these things will occur or take place in any especially manifest way, but rather as they have already begun: the popish church is today increasingly accommodating herself to the maxims of the world, even openly anti-Christian religions, whilst the mystery of her ever increasing involvement with materialism and the avarice of the merchants of the earth – multinational organizations which have no national allegiance or loyalty – is imperceptibly divesting her (the whore) of her human 'religious beauty', the subtlety of which even made John wonder "with great admiration". That she shall be 'burned' perhaps implies, as many other Scriptures do in using that figure, that her whole profession shall wither before the Word of God, that is, before this very prophecy as gradually the whole system becomes so absorbed in worldly politics and commerce that she shall be no longer distinguishable from the beast himself: the second one having two horns like a lamb, but who speaks as a dragon (ch. xiii). Though like a lamb, the beast exercises all the power and authority of the first, openly persecuting, beast. The papacy is but a tool of this second beast to perplex and flatter the whole unbelieving world to receive the beast's mark in the forehead or right hand. God only knows how fruitful the recent, open blasphemy by many of the world's great men in assembling and associating themselves with the late pope's funeral has been, but such things must hasten her destruction to perfect the universal reign of anti-Christ in preparation for the final destruction of the Dragon and the beast.

It is to be noted that the verse following our text records the fact that "He" – I believe God, not the devil, is meant – "gathered them together into a place called in the Hebrew tongue Armageddon", 'the hill of Megiddo' i.e. antitypical of the

Valley of Megiddo where Josiah was mortally wounded. It means the 'place of God', and I believe that it is to show that whilst Satan is gathering all the world together against Christ, yet the Lord reigns and He has decreed the place where the battle will ultimately be fought, and where at last – but not till then, (see the latter part of chapter nineteen) – He will publicly get the victory. What strikes me as significant is that until then no battle is recorded as actually taking place. I believe that this shows that the 'victories' which Satan seems to gain will be by subtlety and flattery and craft (See Daniel xi), whereas the true victories which Christ gains meanwhile for His church will be through their sufferings. This is in part why I read Daniel xii, for I believe that the time when Michael – the Lord Jesus Christ – shall stand up – which I tremblingly think He is beginning to do even now – for His people, is the same as alluded to in the twelfth chapter (verse 10) and in the seventeenth chapter verse 14, in each of which places the conquest gained by the church is to be viewed as a conquest of faith. Though some may be slain, and others persecuted, yet their suffering such things shall be because the Lord has risen up on their behalf; they have been awakened out of sleep, and have been enabled to confess Him before an evil world; or at least withstand Satan's enticements whereby they have refused to receive His mark in their foreheads or in their hands, and have refused to worship his image or the number of his name. Oh may we

be found among such, as John says: "this is the victory that overcometh the world, even our faith", 1 John v 4.

The nineteenth verse of our chapter seems to suggest, that by bringing confusion to Babylon, God will again hinder Satan's attempts to gather all nations together. God's wrath in the contents of the seventh vial being poured out into the air, will defer the state of "peace and safety" which the world hankers after, until the time and place when God has decreed that such a universal cry shall be heard which will immediately usher in the "sudden destruction" of which Paul wrote to the Thessalonians (1st V 3), and from which none but the elect shall escape, as none but Noah and Lot escaped in their typical situations. One dare not speculate as to just the form that God's divisive work will take – or is taking – which will divide Babylon in three parts (three perhaps, because the unclean spirits fail to conform the world to their devilish unity), as a result of which the cities of the nations shall fall, but, as I hinted above, one cannot ignore the fact that the vial is poured out into the air. What effectual destruction of proper society throughout the world has been accomplished by the devilish inventions which increasingly dominate men's private and public lives by influences of the 'air', all can see, and yet how entangling these things are so that even professing Christians accept such things as the way of life now. But even so great Babylon must come in remembrance before God to receive the cup of the wine of the

Zion's Landmark

**"Remove not the ancient Landmark
which thy fathers have set." Proverbs 22:28**

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fierceness of His wrath, and it will be our mercy if we are caused to hear the Lord's voice (xix: 4) and come out of her that we be not partaker of her sins, and therefore of her plagues.

Now with this background, I direct you do something *far more important*: even the words of our text. While all these catastrophic upheavals are disturbing men, and infecting all – even the Lord's people – with increasing longing for 'peace and safety', the Lord Jesus Christ, upon whose shoulder is the government of all these things, and by whose wisdom they are being fulfilled, even our Lord and our God, says, "Behold, I come as a thief". My point, then, is this. Beware, lest you become indifferent about the voice of Christ, just because you are more concerned about the many voices in the world; lest you fear the Devil more than his and your Creator. Throughout this Book are a few interjections such as our text; much of The Revelation is taken up with describing the powers of darkness and the intrigues of Satan. Unless the Lord gives us grace, we shall be more taken up with those things – shall be more inclined to fear the things that are coming on the earth – than take notice of such verses as the one I have just read before you: says Christ, the Judge of the World – 'While all these things are coming, and must come to pass, I come as a thief'. How often the Lord warned of this in the gospels e.g. in Mark thirteen and Luke twenty-one, telling His disciples again and again their need to 'Watch'. Hence here, "Behold", as if the Lord would arrest us, and take us away from an undue consideration of speculation about the mystery of iniquity and direct us to what is far more important: the mystery of salvation. May I say that is why I am not over anxious lest I should be mistaken about my views of these portions, though I would not willingly mislead any, much less grieve the Lord, but what really does it matter what comes upon the earth, or what we suffer, if through His rich mercy we are made obedient to our text? – "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his

garments, lest he walk naked, and they see his shame".

Now a thief comes to take away that which is not his; he does not come to appropriate what is his own. This is a matter of self-examination: have we *anything* that belongs to Christ which He will not take from us? He solemnly warned in the parable of the talents that from him that hath not, shall be taken away even that which he seemeth to have! Many people may seem to have Christ's Spirit; they may seem to have grace; may seem to be praying and wanting to be right for eternity, but when the Heavenly Thief comes He will – either now, before death, or most terribly at death – take away all such things that people only seem to have, but He will never take that which is His from His children. How good if you are deeply exercised, so that by Christ's searching of your heart, you become, as Paul says in II Corinthians vi 1, a worker together with Him in this most solemn business: "Watch therefore: for ye know not what hour your Lord doth come". If you are made lively in such an exercise, you will covet true discernment; you will long to be separated unto Christ, whatever you may lose as a result; far better it is, than to hold on to something which is not His, and which He will certainly take away from you. How favoured the Psalmist was who could say at the beginning of the one hundred and thirty-ninth Psalm, "O LORD, thou hast searched me, and known me"; such an experience led him by the Spirit to urgently repeat at the end of the same Psalm, "Search me, O God, and know my heart: try me and know my thoughts, and see if there be any wicked way in me and lead me in the way everlasting".

It is a great work the Lord has done for you, if you have been thus effectually searched; have been made willing for Him to search you through and through. If you are made such a co-worker with Christ, (II Cor. v1 1), as I hinted at, you will tremblingly be made to welcome Him into your heart, saying, 'Lord, do come and look into this dark, black hole here, and then – over here – see what deceit and corruption lies hidden; I

cannot fathom it, but *Thou canst*'. Now such persons when thus exercised by the Holy Ghost, are more afraid of grieving their Lord than worrying about even the most ominous threatening in the world. Such persons lay to heart the Lord's cry here; "Behold, I come as a thief". They even say, 'O Lord, do come; take my treacherous heart in hand, search me, O God'. Furthermore, grace in such exercise will prepare one for the promise given by Malachi: "Then shall ye return, and *discern* between the righteous and the wicked, between him that serveth God and him that serveth him not". Now that text implies that, much as the Lord said, not every one that saith unto Him Lord, Lord, shall enter into the kingdom of heaven. Real discernment is alone by the Spirit, and it goes deeper than just the outward profession or seeming grace. In that connection I feel I must allude to a snare which it will be our mercy to avoid, and so keep our garments. But in doing so, I wish myself to be saved from wrongly judging those to whom I shall allude: "Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way", Romans xiv 13.

Because of the evident progress of antichrist as the Nation and the world generally become more and more corrupt, it is natural to feel grieved at the immorality and wickedness and treachery which instrumentally bring these things to pass. It must grieve any right-thinking person to see the betrayal of our Nation and the undermining of our Protestant constitution, as well as the perversion of the Nation's youth by official propaganda encouraging gross immorality, but one cannot help fear, lest much of the zeal which is springing up in many quarters – secular, as well as professing, even in such organizations as *Christian Voice* and *Christian Watch* – might be blinding the eyes of professors to the incomparable importance of our text. We may wish such organizations well in regard to their stand against the rampant wickedness, but in so far as we cannot feel altogether an oneness

of spirit with them, we shall feel pained and perplexed as to what we should do. Our text is a safe direction: "Behold, I come as a thief. Blessed is he that watcheth". If the Holy Ghost is your Guide, you cannot but take heed to your spirit regarding these things; if they absorb your attention, if they become the 'life' of your religion, if you feel more fervency or spirit in prayer regarding Satan's devices – or which only lukewarm, sleepy professors, can remain ignorant in these days – but if such things trouble you more than the need to experience real access to God in prayer by a feeling faith in Christ as your Saviour, if the *outward and apparent well-being of the church* concerns you more than a vital experience of the unity of the Spirit in the bond of peace consistent with the Lord's promise, "Where two or three are gathered together in my name, there am I in the midst of them", then those things – such organizations as I have named – have diverted your attention from what should chiefly concern you: that Christ is even now coming as a thief and taking away what is not His own. A zeal of the flesh, though never so correct in the letter, must in fact further Satan's kingdom, not Christ's. If He is our Light, we shall know that He walks among His Church members – Rev. i.13; ii 1.

Now if you are with me in these things; if you discern the snare of such things – and let me stress lest any abuse what I am saying, that I have no stones to throw against any; indeed, *a self-righteous attitude based on what I have warned about must be abominable in God's sight*, - I say, if you discern the ensnaring of such things, you will probably feel that you have *lost something*. Beware of ignoring that feeling, that caution in your soul. It will be a horrible thing to smother such a conviction; to tell yourself that, as a person might do literally, "I am being silly; I must pull myself together; there can't be a thief in *this house*". Should such be the attitude of any, I am quite sure that Christ has already come to them as a thief, and may leave them to return no more. *How awful!*

Oh for grace to repent.

"and keepeth his garments". Two points may be deducted from this expression: that the elect do not finally lose their garments – which is the especial implication of our subject, "lest he walk naked" – neither does the Lord allow their garments to remain defiled. In John thirteen, He showed the safety of true disciples, that being washed they need not save to wash their feet; we may be sure, therefore, that he who is truly cleansed in the blood of Christ, will be kept and preserved by his faithful Saviour, for "He that spared not His own Son" for the elects' redemption, how shall He not also with Him freely give them all things? (Romans 8:32.) The Lord, who saved them, must preserve and keep them. But our text shows that it is by faith in such truths the believer is stirred up to seek the Lord's preserving and cleansing mercy. This is very easily said, but how unspeakably important the subject is: if we have been given grace, we cannot go on in these days without recurringly fearing that we have *lost* something. The tender child of God must feel this personally, but he will also feel how true it is of the church of God; I trust it is just such a distressing feeling that has led me to warn you plainly against being ensnared by a religious zeal against the powers of anti-Christ, to the neglect of Christ Himself. But, as I have mentioned to the point again, where is *our* zeal? A real love to Truth must make us long to be clothed with the garments of salvation; *that* would make us zealous for the Lord's Name and His cause. Thereby, we should be stirred up to seek to live closer to the Lord and, therefore, bear our testimony by a godly life against the ever rising tide of today's prevalent wickedness. A right view of how rampant is the 'blasphemy' I alluded to, will check a worldly spirit. If it is true – and I believe it is – that whatsoever is not of faith is sin; that religious and political zeal, presumptuous promises to make a better world and so on, really blaspheme the Word of God and the Divine revelation of the *only* Remedy for this world, *one* has got to separate from

all that is not based on faith in Christ; for such cannot (and will not) promote His glory. In the light of such things for whom could you possibly vote? (sic: a General Election was imminent) God has told us what is good for the world: He so loved His Elect in the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life. How can one support anything which ignores – and so blasphemes – God's loving wisdom? If you do know what access at the Throne of Grace really is, then under the gracious influence of that, you cannot fail to be tender, lest you grieve the Spirit, lest you should defile your garments, or worse, 'lose' them. A carnal mind will make the believer feelingly naked, and far from "Blessed". I just briefly notice that before passing on:

"Blessed is he that watcheth". A feeling of sense of this will make Christ precious to you: that He should condescend to pronounce a poor sinner *Blessed* who by His grace alone has been enabled to watch and pray, and has been made concerned that he might keep his garments, will draw your heart out to Him as your Best Beloved. How strange and sweet is the feeling of trust and comfort which consoles the child of God under a sense of God's loving correction: such makes one watch and earnestly desire to keep one's garments, for sin must defile. A lukewarm state blinds our eyes to the extensiveness of sin; it makes us careless as to the nature of our 'covering'. The Lord warns of this by Isaiah and pronounces a woe upon those who have a covering but not of His Spirit (xxx 1). He will come as a thief and take such garments away: how the consequent nakedness through Christ disowning your profession will make you ashamed. No wonder, therefore, that here He pronounces those *Blessed*, who watch and keep their garments, for it is only by Him that any can be 'blessed' – He loves His people *freely*. A knowledge of that love will attract you to Him more than to the powers of darkness and the progress of antichrist. Indeed, the Lord told His disciples that when they should

see these things begin to come to pass, they were to look up. No doubt that portion (e.g. Luke xxi 28) referred to the destruction of Jerusalem, but it also is prophetic of the 'day' of His coming – that is the period which shall mark the beginning of the end of all things. Blessed, therefore, are those who instead of unduly fearing the things that must come on the earth, they watch them as being their Lord's voice to them to look the more earnestly *for Him*, and to be feelingly by faith 'kept' *for Him*, for "unto them that look for Him, shall He appear the second time without sin unto salvation" "ready to be revealed in the last time" (Heb ix 28; 1 Peter I 5) – *His* will *shall* be done. Earlier, I mentioned the cases of the martyrs and their cry under the altar; however, we may view that portion there is one point which is clear and relevant to our subject: that a living cry for God's appearing will preserve us from nakedness, for in response to that cry it was said unto them that they should yet rest for a season and meanwhile they were clothed with white garments. Similarly, the few names in Sardis kept their garments through a gracious fear of having a name to live whilst dead: such a state characterised the church then – the angel as well as the members. The Lord's reproof distinguished the 'Blessed' from the rest and clothed them afresh by His approbation. This is what we must *feel* if we are to have any real assurance that the Lord has clothed us with the garments of salvation.

If we have on these garments, we will be unable to avoid the notice of the world; such must continue to characterise those who keep them, that the world hates them. It is said of Peter and John that "they took knowledge of them, that they had been with Jesus", Acts iv 13. His gracious company must separate us from the world, and must make us concerned that we have His presence with us to the end, for without Him we will feel uncovered. The day is coming when, as Paul wrote to the Corinthians, this mortality must put on immortality. Whilst looking forward to it, he cautiously adds, "Not that we

would be unclothed, but *clothed upon*, that mortality might be swallowed up of life" (2nd V 4). If we are watching rightly, we shall take heed to our spirit, as to whether we really feel accepted in the Beloved; whether we truly trust to His righteousness and not our own. It is very easy to generalise about these garments and call them the 'imputed righteousness of Christ' and so *wrap up* ourselves in a form of godliness, (Micah vii 3,) but we have read in Daniel twelve of an awakening when "many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt". Now, I do not think that refers to the general resurrection but rather to the awaking of the ten virgins described in Matthew twenty-five. But whatever may be the particular time referred to, this is clear that not everyone does as the Apostle exhorts, "Awake to righteousness and sin not; for some have not the knowledge of God: I speak this to your shame" (1 Cor. xv 34). How does such a text find us? Can we avoid it? Do we flatter ourselves that we are not sleeping? that we have the knowledge of God he refers to? *Have* we? – "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John xvii 3). Such who awake as the foolish virgins will prove that their garments were not worth keeping, and it would have been their mercy to have done as blind Barimaeus did – cast it away; but the proud professor will not awake to this truth until too late.

I leave this most important point for your consideration: if you are zealous in keeping your garments, have you the witness that such garments have truly been given you by Christ, that He has arrayed you in them? Now if so, He who has thus clothed you will prove that you are embraced in our text, that you are blessed in keeping His commandments, in watching and so keeping the garments with which He has beautified you – the meek, for His grace meekens the spirit – with salvation. But, if you have only a form of godliness you may be

very busy, as you might think, opposing antichrist, or professing your religion with carnal boldness, but without the Holy Ghost's refining and purging work, the day is ever drawing nearer when the Lord will prove that such garments were not worth keeping, for they kept you ignorant of that blessed Being: the only true God and Jesus Christ whom He sent, and if you die ignorant of Him, eternal damnation must follow. In such an awful case, how slight will all the troubles by the powers of darkness against this old world of time appear in contrast to the unending punishment wherewith God will trouble the wicked in the lake of fire and brimstone, eternally, world without end.

Amen

EDITORIAL COMMENTS

(John in Revelation 1:10 said, "I was in the Spirit on the "Lords's Day." It is God's Spirit alone that gives us this "Lord's Day," wherein we have that blessed communion of soul in our lowly being with Him. When the thief comes and God looks away from us, the first phase is 'ease in Zion.' "Woe to them that are at ease in Zion." (Amos 6:1.) The next step downward John describes and designates as 'lukewarmness.' "I know thy works, that thou art neither cold not hot: I would thou were cold or hot. So, then because thou art lukewarm, neither cold not hot, I will spue thee out of My Mouth." (Revelation 3:15-16.) How awful and how sad it is for this professor and former possessor. The thief has surely visited his house and accomplished a most successful, sad burglary. Our English brother was enabled to point out that it is better to have the inward, daily warfare, "the flesh lusting against the Spirit, and the Spirit against the flesh", (Galatians 5:17), than to be exuded (vomited) from the mouth of God, that we may finally be kept from ourselves, the flesh and the world, trusting and looking to Him alone for our all in all.

Our English brother, Mr. P. H. Bruner, also said "If the outward and apparent well-being of the church concerns you more than a vital experi-

ence of the unity of the Spirit in the bond of peace consistent with the Lord's promise, "Where two or three are gathered together in My Name, there am I in the midst of them", then those things — such organizations as I have named — have diverted your attention from what should chiefly concern you: that Christ is even now coming as a thief and taking away what is not His own. A zeal of the flesh, though never so correct in the letter, must, in fact, further Satan's kingdom, not Christ's. If He is our Light, we shall know that He walks among His Church members." (See Rev. 1:13; 11:1.) (End of quote.) Regrettably, we see this taking place today, close by home. Editor)

EXPERIENCE AND CALL TO THE MINISTRY OF ELDER EDDIE T. HUMPHREY, (Dec'd.)

My Dear Brethren,

I will write some of my experience for the paper. For the past nine years of my life I have tried to keep from writing it, but it bears on me so that I must make the attempt in my weakness. You know, if we had our way, we would not come at all, or I know I wouldn't. I am glad we have a Ruler over us who will supply all our needs at His own will and carries me His way, and hard suffering makes us willing to be the Lord's "anything." And I have suffered everything but death to keep from coming to the Old Baptist Church, although I felt or knew it was the right church. I thought if I would join it, I would be released from my troubles. But, I had the impression to talk to the Church and I could hardly live for it. It seemed to me that the burden it would kill me. It seemed like I wanted to go any way but the way that the good Lord was leading me to go. But, He brought me where I couldn't help myself any longer. So, I went up and offered myself to the church, and to my surprise, I was received.

You all know that when we go to the church, we are made to give ourselves up to be watched and ruled over by each other, esteeming our brother better than ourselves,

and praying for one another. I hope the Lord will keep me at my brother's feet, for I feel to be the least of all.

I got in so much trouble I didn't know what to do. I had not told anybody of this impression I had on me, and it was almost more than I could bear. So, I had a mighty bad sore on my hand, and I had it for my excuse in place of my trouble. I asked my wife, if she had anything that would ease the pain in my hand, and she said, yes. So, she gave me some pain tablets, and I kept on taking them until I had taken fifteen tablets. The number of them put me out of my mind, and they did my trouble no good. And while I was in this condition, I told no one my troubles. I tried hard to keep them a secret from all the people, but, you know, the Lord works in a mysterious way. I was begging the Lord for mercy, and His mercy was what I wanted from Him. And Elder Edward J. Pollard and Brother T. H. Edwards came and prayed for me when I had all of those fifteen tablets in me. I acted so near crazy my folks were talking about sending me to the insane asylum to see what was the matter with me. But, the Lord works in His mysterious way and no one can hinder Him, for all things work out for good to them that love the Lord, and I hope I love Him with all my heart and soul.

I hope this is the dealings of the Lord with me. I was taken by a Higher Power than mine and was placed on a highway. I traveled this highway for awhile and I came to two hills and two streams of water. The last stream was clear water, and I was carried across both of them right on down this highway until I came to a place of green grass and pasture. I was placed in that green grass and a stand, made of marble, appeared before me, and the Lord stood on it. There came a bunch of sheep and placed themselves in front of the Lord and He began to talk to them. When He got through talking to these sheep, He went to eat His supper, and He stood at the corner of the table to eat. He blessed the table, and I understood this much of His blessing, "We shall not crave anything." And the Lord disappeared from me, and the

sheep were placed back around the marble stand, but no one appeared on the stand. The sheep left a path from where I stood that led up to the stand. I was placed on this path and from the path to the stand. And the Lord said to me, "Feed my sheep." I had nothing to give them, but the Lord turned to the twenty-first chapter of John and said to me, "Feed my sheep by the Word of My Mouth."

The people that don't go down in hard suffering to get this schooling don't know anything about it. I am glad I had a merciful God to look over me all the way I journeyed along through life. I am sure if I had been the keeper of myself, I would have gone astray in the beginning.

I have said that Jonah was not swallowed up by the whale, but by hard suffering. I believe that I can truly say that he was. I was carried in a vision and I was standing on the east side of a large lake of water. There was nobody to be seen. I did not see any way to get back across this big lake of water, so I was plunged into it by some power. While I slid on the bottom, I saw a ship coming from the south, and when it came near to where I was, it stopped and I saw a man jump out of the ship and a big fish swallowed him up. This large fish swam all around me, while I lay flat on the bottom of the sea. This fish was bright as gold. Something said to me to pray unto my Lord and I would go ashore. I was made to pray unto my Lord and I went close enough to the shore and I got my head out of the water, but I could go no farther. My head would bob up and down in the water and I was almost drowned. I saw the Lord standing on the shore. He was asking me if I were ready to go and do what He had commanded me to do and I told him I was made willing to go, and I was placed on the shore.

The Lord carried me and placed me on a rock in a pretty place. On the right there was a fine mansion and His angels were coming out of it and got around me. "Oh what a merciful God is this that leads a poor sinner like me." It came on me to make a prayer in my family, so I said I could not do that for I could

not pray. So, it was impressed on me so hard I went and got the Bible and learned one, or I thought it was all right and I would be ready when night came to make the prayer. But, do you know the prayer I prepared myself wouldn't work, for it was not giving me any trouble. It was what the Lord had manifested in my heart that was troubling me so much. And I promised Him I would make the attempt, if He would give me relief, so I made the offer. But let me tell you, I did not pray the prayer I had made, but the one God ordained prayed me, instead of me praying it. The Lord was working this to His own will and not mine. I seemed to be so unfit to come before the Lord's little ones that I could not feel fit to live. I truly felt I could not live, but we are brought to love the things we used to hate and hate the things we used to love.

The Lord knows all things from beginning to the end. And He will keep us in His way, if it is His will to do so. We must go along in hope. I got in a lot of trouble about whether the Lord would call a poor, young sinner, as I am. I didn't feel like He would. And about four months ago I went to bed one night and a voice was speaking to me, and it was one of my little boys. He is only 14 years old and he said he hadn't ever asked the Lord but for one thing and he got it. I went to church the next day and when I got back home, I asked the boy what he had asked the Lord for and got it. And here is what he said: "Daddy, I saw the Lord last night and He was talking to me." And I said to the boy, "Didn't the devil come to save the Lord's people?" And this is what the boy said the Lord told him: "I come to save my people who are lost sinners." I tried to cross him up, but this was manifested in his heart and soul, I hope. And this was to show me there are those younger than I the Lord would deal with. I was standing there trembling in fear, and if you know what I had on me, there was something telling me to pray for that boy. And it seemed like it would kill me, but I found myself down on my knees praying for him, and there was not a dry eye in the house.

It does not take the deepest in scripture to do the sweetest preaching, and it doesn't take the man that dips the deepest in the spring to bring back the clearest water. I am just a young sinner here in this low ground of sin and sorrow, only 38 years old, and I am afraid the Lord has never had any dealing with me.

I have been trying to exercise about one year. I have done everything that lay in my power to keep from going to that place, but every time I fixed something, it would not work. The Lord would fix it some other way, different from the way I wanted to go. When I joined the church before my wife did, I did not tell her I was going to offer. I got in such a terrible fix on that day. I found myself sitting with the members, and when they opened the door of the church for the reception of members, I went outside and took to the woods. I fell on my knees and tried to beg the Lord to have mercy on me, a poor sinner. I felt like I did not have a friend in the world. My daddy came to me and asked me if I did want a home with these people. I told him that I did, but I felt I wasn't fit to be with these good people. That evening, they had a baptizing, and to my surprise I asked for a home at the water. I was received and baptized with my sister and some others. Oh what great joy this was to me!

My troubles did not stay gone. They came back in doubting, wondering if I were one of the Lord's little ones or not. This is my little hope, that some day I can see Jesus and be like Him and be satisfied. If so, it will be enough for this poor sinner.

This past February, 1938, the Lord called my dear old Daddy to that bright and happy land. Before he died he called me to his bedside and said, "I want you to fix the songs." He did not say where at, and I did not ask him where nor how. But after he died, this got to pressing on me so hard I walked the yard, field, and everywhere else, asking the Lord to show me what Daddy meant by these words, and this is what was revealed to me. He wanted me to fix the songs at his grave, and so I did by going through hard suffering. Brethren, it takes hard

suffering to make us willing to obey God's laws. If I had my way about this, Daddy would have been living today. I didn't have the power to keep him here, nor to take him away, so the Lord's will must be done and not mine.

I hope I love my brethren and sisters for Christ's sake with all my heart, strength and soul. I want to, as Ruth said, "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God. Where thou diest, will I die, and there will I be buried." (Ruth 1:16-17.) I hope we can be blest to live in this way for everything goes along by hope.

You all know we are liable to fall, for Adam fell, and we continue right on following the Adamic race. Some say Adam was not purposed to bite the forbidden fruit, called in the scripture "the fruit of the tree which was in the midst of the garden," "the tree of knowledge of good and evil." (Genesis 2:3 & 2:9.) But, let me say Adam did just what the Lord knew he would do, and that is the way with all the rest. They will do exactly what God ordained for them to do before the foundation of the world. And I will do what the Lord has ordained for me to do, though I feel like I've got a lot of trials and tribulations on earth. I know I cannot enter the Kingdom of God on flowery beds of ease. We must have all our trials, tribulations and temptations here on earth. But in our hope in Jesus one sweet day they will be over and we will never suffer anymore, praise His Holy Name!

There is none good for we cannot live a perfect, sinless life here in this old sinful world. Dear Brethren, when you are begging for yourselves, I want you all to think of poor me for I feel like I need all of your prayers. I feel to be the smallest worm of the dust. This was David's experience when he said, "I am a worm, and no man; a reproach of men, and despised of the people." (Psalms 22:6.) I roll and tumble at night and can't sleep a wink. I dread to see night come sometimes, but when we are trained by hard suffering we are made to beg

to the Lord for mercy. When He sends us relief from our suffering and troubles, we can praise His righteous and Holy Name to the Highest!

I get so much load on my heart, it seems like I can't carry it any longer. Then it is I am made to fall on my bended knees and beg the dear Lord for His mercy for myself and all the rest. I would show everybody the great power of the Lord, if I had that power, but that is not in my reach. I have to tell it as it is given to me from Him, I hope and trust.

I got in so much trouble about having to come to this place, so I begged the Lord to take all my Sunday clothes away from me so I wouldn't have to go before the Lord's little ones. In two or three days after that, I had two good friends to come from a far country and they told me they had brought two new suits with them they wanted me to have. Now, don't you see the Lord was fixing for me to have more clothes instead of taking what I already had away from me. The Lord was preparing for me to have more all the time. And this is the way I am doing, very often asking for something I don't need. I am glad the Lord knows all our needs according to His will, but He will not supply my wants. It is recorded somewhere, "My God shall supply all YOUR NEED according to His riches in glory by Christ Jesus." (Phillipians 4:19.) It takes the power of faith to comprehend what is meant here! I believe that we get what we need, and we need what we get. I believe God will see to these things for us.

Now, if any of you see me in the wrong, come and tell me so I can beg forgiveness from you all. I want to stay and be kept at your feet. If this place is for me, it is all my life and joy, mixing and mingling with God's little ones, His humble poor, wherever they are in this time world. I want to be kept at my brother's feet.

I want you all to pray for me and my family, if it be His will.

Your humble brother in Christ, I hope,

Eddie Humphrey,
Jacksonville, N. C.



ELDER EDDIE T. HUMPHREY
(As A Young Man)
1900 - 1983
(Age 83 Yrs.)

EDITORIAL COMMENTS ABOUT ELDER EDDIE HUMPHREY

Many of our subscribers and readers, no doubt, will remember Elder Eddie T. Humphrey of the White Oak Association, who died in 1983. He was known far and near as an able gift to the churches as a true, absolute predestinarian Baptist.

He fought preaching and his call to the ministry as hard as any man I ever knew. The son, whom he mentions in his experience above, Brother William Humphrey, told me recently, when his father was under the burden of being made to come forth, that he tried to commit suicide and kill himself. This incident took place about the year 1936, he said, when he witnessed it as follows. He was taking his Daddy to talk with Elder L. L. Yopp, when the carburetor of his car malfunctioned and they had to stop and park beside the highway. During this time, when trying to get help, he grabbed a gasoline can, filled with gas, and drank a quantity of it. Sister Humphrey was blest with foresight of mind and flagged down a passing automobile and they rushed him to a local hospital, where his stomach was pumped to void him of the gasoline. The quantity of the gasoline damaged his vocal chords, leaving him with a speech impediment the remainder of his life. One could always detect it in his voice, while preaching.

Elder Eddie Humphrey was greatly blest with two faithful wives. The first one was Sister Mary Jane Morton Humphrey. She followed him many miles to churches far and near from

Jacksonville, N. C., where they lived. There were very few times that he went when she was not with him. They were blest with nine God-fearing children, two of them, Elder Dewey Humphrey, a gifted minister, who died about fifteen years ago, and Brother William Humphrey, Grifton, N. C., who united with Mewborn's Church in March, 2003. (Brother William Humphrey is the son to whom he makes reference in his experience above.) After Sister Mary Jane Humphrey's death, his first wife, he married Sister Florence Williams Humphrey, who was a faithful companion to him for over 30 years together, and a loving mother to his children. His membership was with the North River Church, Carteret County, N. C., when he died in 1983. He never wavered one iota from the doctrine and order of the church throughout his lifetime in the church of near fifty years. His memory will never be forgotten by the true, predestinarian Baptists who were blest to know him in this life. He was a true, Hard-Shell Baptist in every sense of the words.

Editor
(June 30, 2005)

THE SINGING OF HYMNS TODAY IN OUR CHURCH MEETINGS AND THEIR ORI- GIN OF EXISTENCE.

The Zion's Landmark published in the "Nov. - Dec. 2004," issue and account of John Newton, the Englishman who composed one of the church's most well-known and loved hymns, Amazing Grace. The paper was blessed to have a splendid response of appreciation for this article from a number of our subscribers and readers. Many said they were not aware of the circumstances, John Newton being involved in slave-trading business in the 18th century, that led to writing of this beloved hymn.

In this issue of Zion's Landmark we will continue, the Lord willing, the discussion of the origin of our old hymns in our public worship. Singing has been an integral part of the worship service of God and His humble, poor people since the time when the children of Israel worshipped under the law of Moses in the second dispensation of time nearly 4,000 years ago. David makes mention of singing of praise to the Lord in the Psalms numerous times in

the Old Testament.

It is strongly believed by many that our hymns we use today, and were composed as late as the 17th, 18th & 19th centuries, owe their beginnings to the old religious songs of the Hebrews or Jews. The Hebrew Psalter contains some of the most beautiful songs ever written. They include the famous "Song of Miriam," the "Nineteenth Psalm," the "Song of Deborah," and the "Song of Barak." As indicated, the great old Hebrew psalms are credited to the inspiration of God as given through His servants of old. David and Solomon.

The use of Hymns in connection with the worship of the service of God is mentioned only three (3) times in the New Testament, or in connection with the worship of God in the Gospel Church in the third, or last dispensation of time. The first time was at the end or close of the supper that took place in the upper room. The world today calls this supper "The Last Supper." In truth and reality the real, last supper will take place with Christ in that upper and better Kingdom in another world with the chosen, elect Church of God of the general assembly and first born in Heaven and immortal glory. It is yet to come. There, He will do as He said He would do concerning the cup, saying, "But I say unto you, I will not drink henceforth of this fruit of the vine, until That day when I drink it new with you in my Father's kingdom. And when they had sung an hymn, they went out into the Mount of Olives." Matthew 26:29,30. "That Day" which Jesus has reference to here will truly embrace or include "The Last Supper." There, at that table, there will be no more going in and out, but His children will feast continuously on His everlasting Love for ever and ever. Those who are blessed to reach that happy place will be satisfied to eat and drink at His Table forever and ever.

Have you ever wondered what that hymn was (the name of it) that the (13) thirteen of them sang on that occasion, in that upper room." And when they had sung an hymn, they went out into the Mount of Olives." Matt. 26:29. For some reason best known unto our God, He purposed that it's name or identity not be recorded by the writers in the scriptures, and its identity be hidden

or lost through the ages since that time. Hymns are not a part of the scriptures, but their words bear witness of the great glory and power of our God. The Apostle Paul authorizes and mentions the use of hymns in the Gospel Church in the third dispensation of time without the accompaniment of instruments (organs, pianos, etc.), "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord!" Ephesians 5:19. To the Church of Colose of Colossian brethren he said, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord," Colossians 3:16. Yet, as we have said, for some purpose or reason best known unto the Lord, the identity and names of these hymns and spiritual songs, especially the one used at the supper in the upper room and those used in the Churches at Ephesus and Colose, have not survived the ages. Today, there is nothing as beneficial and uplifting to the tried and troubled soul, and strengthening to the wounded heart of a child of God, than the singing with grace and making melody in the heart and soul to the Lord. I dearly love it and love to hear it. There is no sound in all the earth like unto that Heavenly sound that comes from the congregation of His people when the church of God upon earth is truly abounding in His love and glorious peace. One hymnwriter is bound to have experienced this when he said, LORD, how delightful 'tis to see A whole assembly worship thee! At once they sing, at once they pray, They hear of heaven, and learn the way.

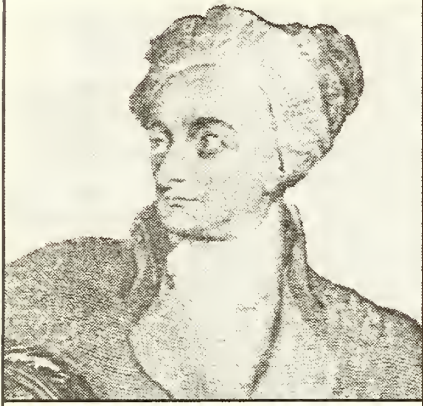
I have been there, and still would go;

Tis like a little heaven below:
Not all that hell or sin can say,
Shall tempt me to forget this day."

All of our beautiful, old hymns, that are used today from our hymn books, are expressions of the true doctrine by way of the experience and revelation of the man whom God inspired to write them.

J. M. Mewborn
July 25, 2005

A BELOVED HYMN-WRITER



WILLIAM COWPER
1731 - 1800

THE UNUSUAL CIRCUMSTANCES, GIVEN BELOW, THAT GAVE RISE TO THE OLD HYMN, "GOD MOVES IN A MYSTERIOUS WAY," BY WILLIAM COWPER IN LONDON, ENGLAND, IN THE 18TH CENTURY OF TIME.

I would like now to give the origin of another one of our most used and well beloved hymns that we have sung many times in our worship services today entitled, "God Moves in a Mysterious Way," by William Cowper.

Cowper was born in 1731 in Hertfordshire, England, (near London) and was an English poet. He was also a lawyer, but did not enjoy the practice of law. While preparing for a clerkship in the House of Lords, the upper legislative branch of the English government (or Parliament), he fell into a fit of depression and what was thought to be a mental illness that reoccurred continuously from time to time. (Spiritually speaking, it was by far more than that for it was within his soul.) He lost all relish for his studies to which he had before been so much attached; they no longer had any interest for him. He had need of something more salutary than secular preparation or amusement, but had no one to direct him where to find it. He was later appointed Clerk of the Journals of the English House of Lords through the influence of a relative. To this dilemma, he says, "was I reduced, either to keep possession of the office to the last extremity, and by so doing expose myself to a public rejection for inefficiency or else to fling it up at once, and by this means to run the hazard of ruining my benefactor's right of appointment by bringing his discretion into question." (End of quote.) To such a strait in the mind and soul have few

ever been subjected. Within his inner being there was the constant continuation of condemnation because of the conviction of sin that was taking place within his soul. He was powerless to move, only to sink downward and more deeper into a pit of dark despair and from whose irretrievable depths only the high Hand of One who had the power to deliver.

It was during one of these seizures of deep depression and trouble that he cried out aloud and cursed the hour of his birth; in his deep depression came the great temptation – the dark and hellish purpose of self-murder. Cowper said that he thought, perhaps, there was no God and that the scriptures might be false, (or fake), and if so, God had nowhere forbidden suicide. In his misery he thought that even in the depths of hell, itself, would be more supportable, where he would be better off!

In November, 1763, he purchased half an ounce of laudanum, a tincture of opium, resolving to use it as soon as he was convinced there was no other way of escape. He said that he went into the fields, to find a house or ditch in which to die; but his mind was changed to commit the act at his home. Twenty times he had the vial to his mouth, distracted between the desire of death and the dread of it and even at the time it seemed as if an invisible Hand swayed the bottle downwards and away from him. A convulsive agitation seemed to deprive him of the use of his limbs. He reached the place of his abode and prepared himself again for the last scene. He poured the laudanum into a small basin, set it on a chair by the bedside, half undressed himself, lay down between the blankets, and, then shuddering with horror, reached forth his hands towards the basin, when they became so closely contracted as if bound with a cord, and became completely useless. He could, indeed, have guided the basin to his mouth with his hands, as his arms were not at all affected, but the circumstance struck him with wonder, and he lay down to muse upon it, when he heard his landress's husband coming in, which frustrated his design or purpose for the time.

He then went to bed and slept until 3:00 a.m., when, tak-

ing his penknife, he endeavored to force it into his heart, but it would not penetrate. The clock struck 7, and instantly it occurred to him to take his garter, and forming a noose, fixed it about his neck, but twice did the iron and framework of the bed break under his weight. The third effort, he thought, was more likely to succeed. He fastened the garter to the top of the door, which was a very high one, and, pushing away the chair, hung at his whole length. While he hung, he heard a voice say distinctly, "Tis over!" but it did not at all alarm him nor affect his resolution. He hung so long, that he lost all sense and consciousness of existence. When he came to himself again, he thought himself in hell. The sound of his own groans was all that he heard. The garter had broken, and he was lying on his face. The stagnation of blood under one eye with a red circle round his neck, showed plainly that he had been on the brink of eternity. His landress passed the door while he was hanging on it, as she was in the adjoining room. On hearing him fall, she went into his bedroom to ask him if he were not well, and said she feared he had been in a fit.

Relatives came and tried to console him, but to no avail could any reach him in this distraught state of mind or being. Cowper said, "There never was so abandoned a wretch – so great a sinner!" One evening he thought of drowning himself. So he took a coach down to the Tower Wharf, in London, there intending to throw himself into the Thames River and drown from the Customhouse Quay, but the water was so low, and besides there was a porter seated upon some stacked goods. He returned to the coach, and putting up the shutters therein, ordered the driver to proceed on, not telling the driver of all that was taking place. His driver admitted in the confusion that he was lost in the cold darkness and fog of the night of London, although well acquainted with the city, and Cowper, while disguising his intentions to him, pretended to give more careful directions to him for reaching the bridge, found that their wanderings had brought them right back to (his) Cowper's own door. Strongly affected by what seemed to him a Divine

intervention, a Lofty Light with beams of reassuring rays of Love then penetrating a wounded and recovering soul, the snare now broken, he hurried to his room and wrote these wonderful words:

God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
He rides upon the storm.

Deep in unfathomable mines
Of never-failing skill,
He treasures up His bright designs,
And works His sovereign will.

Ye fearful saints, fresh courage take,
The clouds ye so much dread
Are big with mercy, and shall break
In blessing on your head.

Judge not the Lord by feeble sense,
But trust him for His grace;
Behind a frowning providence
He hides a smiling face.

His purposes will ripen fast.
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.

Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter
And He will make it plain."

It is interesting to note that William Cowper and John Newton, who composed the hymn, "Amazing Grace," were very close friends and contemporaries in England in that day and time. Newton died first, leaving a void in Cowper's life to which he (Cowper) never became fully reconciled to thereafter. Such was their tie of friendship. They greatly loved one another in the blessed truth, and shared (by the Grace of God) common insights into the true doctrine and teaching of Salvation alone by God's free and meritorious grace, unmerited on the part of hell deserving sinners.

J. M. Mewborn
July 25, 2005

(Note: According to the record, Cowper made many attempts at suicide, his last four times being by (1) poisoning himself, (2) stabbing himself through his heart, (3) hanging himself, and (4) drowning himself, when after the last attempt, and being brought to sanity, he went to his home and by divine inspiration wrote the Hymn, "God Moves In A Mysterious Way." Much of the information, used in compiling this article, came from Memoirs of the Principal Hymn-Writers by John Gadsby00, London, England, 1882. Editor.)

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(CONCERNING THE ORTHODOX CHURCH OF GOD) (AND HER GOSPEL ORDER)

THE FOUNDING FOREFATHERS OF OUR COUNTRY, WHO DREW UP AND WROTE OUR CONSTITUTION IN THE YEAR 1787, WERE NOT THE FIRST TO HAVE CHECKS AND BALANCES IN THEIR GOVERNMENT. THE OLD WELSH PREDESTINARIAN BAPTISTS HAD THEM 31 YEARS EARLIER IN THE YEAR 1756, IN THE CHURCH OF THE LIVING GOD.

In our Constitutional government of democracy today in the United States of America are found checks and balances that places restric-

tions and limitations on the power (or powers) of any branch of government, with each branch having some control over the actions of others. The United States system of government is based on a set of checks and balances, designed to prevent any one person or branch of government from becoming too powerful. These checks and balances were written in our Constitution by our founding forefathers, George Washington, Thomas Jefferson, Benjamin Franklin, James Madison and others.

The Constitution of the United States divides the powers of the Federal government among the President, the Congress, and the Federal courts. Each branch has some powers that offset those of the other two. For example, the President can veto bills passed by Congress. But his veto power is balanced by Congress's power to pass bills to override his veto. The President influences the Federal courts by appointing justices to the Supreme Court, as well as lower courts, and such appointments require congressional approval. But the Federal courts (beginning with the Supreme Court) can restrain both the President and the Congress with their power to declare presidential

orders or legislative acts unconstitutional.

Our system of checks and balances exists also between the two houses of Congress. Before a bill becomes law, both the Senate and the House of Representatives must both approve it in identical form. If the Senate and House pass different versions, a conference committee of senators and representatives must meet together and try to work out, and resolve, their differences. This system ensures that both houses of Congress will have a voice in the making of our laws. Today, it is a great blessing to our country to have this built-in system of checks and balances in our government of democracy to protect us from a law (or laws) that could harm us.

It is of great interest to note that the old Predestinarian (Welsh) Baptist church in their Rules of Decorum had checks and balances in their government in the Kingdom of Christ in the year 1756, 31 years earlier, when our Constitution was adopted in the year 1787. Article 18 of the 1756 Rules of Decorum of the old Bear Creek Predestinarian Baptist Church, Lenoir Co., N.C., reads as follows,

"The two deacons, or any three male members, shall have power to call and adjourn conference from day to day, if necessary, so as to set God's house in order."

Their wisdom was Godly, like the founding fathers of our country, to see that complete power in the Church would not be left in the hands of any one person, or set of persons. The deacon, or deacons, including the pastor, of any church, like any member, himself, or members, themselves, when left alone and not kept by the Power of God, will go astray. By experience, somewhere along the way, they had been taught and made aware of this fact.

In that event under this rule, where a church is blessed to have three male members in her membership, they (these three male members) can call the Church together in conference to deal with the disorderly deacon, or two deacons, or disorderly pastor, who would dictate to the church wrongfully or the pastor, (the latter situation where two deacons could be in collusion - meaning to use a secret agreement or cooperation for a fraudulent or deceitful purpose), and the church would not be left in a helpless condition with her hands tied to act. The three male members, exclusive of the deacon, or two deacons, or pastor, are given power to call a conference to deal with them, bring charges, and exclude them, if necessary, "so as to set God's house in order," so reads the old Rule of Decorum.

This provision is a genuine, very real check and balance in the true Church of God today, and would be a welcome help for that church that possesses three male members with Godly principles, should such a situation develop, where a corrupt deacon, or deacons, or pastor, would take advantage of the church membership in any way and put the church in disorder. This was the good order of those old fearless Welsh Baptist churches 300 years ago, and beyond. Any deacon, or deacons, like the pastor in the Church of the Living God, is only a mere servant to the body, where Jesus Christ is her only Head. They are not to dictate or lord over God's heritage, His church.

It is a sad situation, when we see a deacon, or deacons, like the pastor of a church, when left to himself (or themselves), void of the fear of God in their hearts, exercising unscriptural authority over the body of the Church, which is the bride of the Lord Jesus Christ. Christ, Himself, strictly forbids this 'exercising of

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authority over the church' in His own Words in Luke 22:25-27. (Please read for proof.)

If is very interesting to observe from reading these old strict, Rules of Decorum of the year 1756, of our forefathers, that no mention is made of ordained women deacons and ordained women preachers, so-called. It is astounding to see the degree of deterioration, degeneration and decadence that even the religious world today has undergone for even they did not practice such 300 years ago. The only mention of the role of women in the church is found in Article No. VII, of the old Rules of Decorum, that reads as follows, "The sisters shall have their seats in order." If this rule was to be put back into full force and effect in today's Arminian, worldly churches, no doubt, we would hear a fuss and outrage, like we, perhaps, had never heard before. They should read 1st Corinthians 14:34-35, and hush.

J.M. Mewborn
December 29, 2004

A GOOD LETTER IS WRITTEN TO ZION'S LANDMARK, CONCERNING THE SERMON OF THE STRICT BAPTIST MINISTER, MR. P. H. BRUNKER, FROM LONDON, ENGLAND, PREACHED ON APRIL 22, 2005, THAT WAS PUBLISHED IN THE LAST (JULY-AUG. 2005) ISSUE WITH TWO QUESTIONS OF INQUIRY.

Dear Elder Mewborn,

After reading and rereading with great interest the article by Mr. P. H. Bruncker concerning the coming of Christ in the *Zion's Landmark*, July-August 2005 issue, I have been given a mind to write to you. I would like to know if you have been given the same understanding as myself about the things contained in the article. It seems that this writing has been used to stir up my mind, if, indeed, I have been given one of any worth. If not deceived, I also have been exercised for some time in the matters concerning the events leading up to the glorious appearing of the Savior. Being made to believe that the scriptures in the book of Revelation (and all other books of the Bible) are veiled

and hidden to the world, even to His elect, I am made to understand that no one can know the true meaning of them apart from the divine revelation of God. But these and all other scriptures are given to the whole household of faith, and exist only for the purpose of their correction, instruction, comfort, and edification. Seeing then that the meaning is completely hidden, and that they are given for the good of His people, we are made to beg for understanding, as we seem to have a need to know. I am made to believe that the merciful God of Heaven and earth has already laid up for His children all that they ever needed or will need in all things. And He will supply each thing as they have need of it. We must be made to wait until it please God to manifest His things unto us, if we are His. So, we find ourselves begging and waiting.

It seems that many others are also becoming concerned about the events that shall take place and precede the glorious coming of Christ. It is my hope and trust that we will be exercised more and more in these things as that day approaches. With reference to the scripture Mr. Bruncker used from Revelation xvi 15, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walked naked, and they see his shame," he seems to have been given light and liberty on this subject. I believe that he was blessed to make wonderful observations and to express them humbly and clearly. He spoke of the perilous times that we are living in now. He made it plain that we must be blessed to lay the things of Christ to heart by His Spirit. He spoke of God being in full control of the world, and how God frustrates the purposes of Satan. He showed how many things in the book of Revelation are not literal, but figurative. However, there are two things that have troubled me somewhat in his sermon. It may be that I missed his point(s) or that my understanding is faulty. I would like to first list and comment on those positive points and things to me that he was enabled to speak in the outset below, leaving

the two questions of inquiry for the last of my letter.

THE POSITIVE POINTS

Mr. Bruncker seems to have spoken well about most of the world endeavoring to come together in unity as they assembled at the last pope's funeral. He also seems to have spoken truly of how the popish church is today accommodating herself to the maxims of the world and is becoming indistinguishable from the beast itself. He also mentioned, without expounding, several of the figures listed by the inspired Apostle John in the book of Revelation. They are these: the beast that had two horns like a lamb, but who spoke as a dragon; the mark of the beast that was received in the hand or in the forehead; the image of the beast; and the number of the beast. Trusting that the Lord makes plain His word to His people as it please Him, I would love to be given to set forth what, I am made to believe, is meant by each.

Concerning the beast that had two horns like a lamb, but who spoke as a dragon, it is said that John beheld him coming up out of the earth. To me, this means that he is a man. He, I am made to believe, is the man of sin, the son of perdition, spoken by the beloved Apostle Paul. This is the one who must and will be revealed just prior to the coming of Christ, when the Lord comes the second time without sin unto salvation. It appears that He is the same as the abomination of desolation spoken of by the Lord and by Daniel the prophet (see Daniel

11:31 & 12:11), who will claim to be God and even exalt himself above God, when he comes upon the earth. He is the same as the false prophet spoken of by John, who shall have his part in the lake of fire with Satan and all whose names were not found written in the Lamb's Book of Life. He is the embodiment of antichrist. He will claim to set up a kingdom here upon the earth, in which he will reign for a thousand years, and the multitudes will follow him, not realizing that the kingdom of God is already within His people (See Luke 7:20 & 21). He will claim to be Christ, and will do all kind of signs and lying wonders to deceive the whole world and who they wonder after (Rev. 17:8) with the exception of the children of God. They cannot be deceived because the Spirit of God abides within them.

The mark of the beast that is received in the hand or in the forehead to my understanding is the spirit of wickedness that is in all the children of darkness. The mark manifests itself in the hands, or the works of the flesh. It manifests itself in the carnal mind, which in this case, is represented by the forehead. The carnal mind is exactly opposite to the things of God. Only the wicked receive this mark. The children of God, instead of receiving that mark, receive a seal in their foreheads, which is by the Holy Spirit. They are sealed by the Holy Spirit of promise. By this seal, they are given a desire to walk by faith after the Spirit, and are given a desire to do the things that are pleasing in the sight of God.

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set." Proverbs 22:28

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The image of the beast, doubtless to me, appears to be the works of the flesh, which the whole world falls down to worship. This includes the supposed doctrine of the free will of man, and all the false religion the natural man has manufactured for himself. In the days of Daniel, the great King Nebuchadnezzar made a decree that at the sound of any music, all must have fallen down and must have worshiped the golden image, which he had made and had set up for that purpose. Those that refused were under the punishment of death by the fiery furnace. We know that the three Hebrew children feared not the king, nor his threats, and were kept from serving false gods and worshipping the golden image. They were given faith to say, "Our God, whom we serve, is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. but if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." And God delivered the three Hebrew children; none of God's children shall ever be forsaken. And none shall be given over to worship the image of the beast, or the works of the flesh.

I am made to believe that the number of the beast is that which specifically identifies him and his followers. You have in all probability heard it said, "I've got your number." This means, to me, that one has been given an understanding of what sort of person another is, and what in particular he is about. The inspired Apostle John made it plain concerning what sort is the spirit of antichrist, and what he is about. John said, "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and that is that *spirit* of antichrist, whereof ye have heard that it should come; and even now is already in the world." We now hear today men saying that the scriptures are full of contradictions, myths and falsehoods. They are saying that the world just happened, and all the things in it evolved of themselves apart from the power and wisdom of God.

They are saying that Jesus was not born of a virgin. They are saying that Jesus was a good man, but only just a man – denying that in Him dwells the fullness of the Godhead bodily. They are saying that He arose not from the dead and does not dwell with God – that there is no resurrection of the body. They are saying that He is not coming again in great power and glory to consume the world and His enemies. This, in my understanding, is all the spirit of antichrist.

Mr. Bruner also spoke the truth, I believe, when he said that unless we are given grace we should be overly fearful of those tribulations, which must come upon the earth. Thanks be unto God, all the little ones are given grace. Jesus said with power to His little children, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." And the Apostle John said by the Spirit, "perfect love casteth out fear." And the inspired Apostle Paul said, "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." Yes, sometimes we fear and tremble, but God is merciful to remove that far from us in the day of His power. God knows just how to keep His own.

Mr. Bruner spoke of Christ coming as a thief in the night, and it is sure that He shall, because He said He would come in this way. We know that a natural thief comes to steal and destroy. I am fully persuaded, even though I know I could be deceived, that Christ could never steal anything. It seems that Christ's figure of coming as a thief carries with it the teaching of His coming unexpectedly. Those that sleep in the night, the wicked, shall be caught off guard and ruined, as were the five foolish virgins. Those that are given to watch and wait in earnest expectation, as did the five wise virgins, who, I am made to believe, stand for the elect of God, shall not be surprised at His coming. I am also made to believe that all of God's little ones are given to be continually watchful by His Spirit.

I must say this in the full assurance of faith, nothing doubting: God is in full control. The Lord is keeping His church and every single indi-

vidual in it. He cares for every one of His flock. He knows who they are, where they are, what they need, and will supply every need right on time. The little ones are in no danger of losing their garments, because the Lord has clothed them in His righteousness, which cannot fail them because it is eternal. That garment has never been stained nor defiled. The Lord knows just how to stir up each one of His own and how to give correction. It is God that has given each one a portion of his spirit, and that Spirit teaches us all things of the Kingdom that we need to know. When God said, "Blessed is he that watcheth and keepeth his garments," I believe this indicates there is a blessed people, whom He loved, who are made to watch, and who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. It is God that does all the keeping. It is God that has given the gift of faith that works by love. The creature man, can do nothing of himself. It is God only that must be praised, for we are taught this: the one who truly glories must glory in the Lord alone.

When the Lord said, "lest he walk naked, and they see his shame," it appears to be without contradiction, at least in my mind, that there is no possibility of the child of God walking naked, and that his shame be seen. The promise of God to His child is that he shall not be ashamed. God has clothed him, God is keeping him. It appears in this scripture, that God is comparing the righteous to the wicked. In the case of the righteous child, he is declared to be a blessed person that is blessed to watch and blessed to remain clothed. In the case of the wicked, he is not blessed to watch and remains clothed with unrighteousness. He cannot even know that he has a lie in his right hand. He has only the clothing of self-righteous works, which shall be burned away to expose his shame. I am made to believe that the sense of the scripture in this: those who are loved of God do watch, by the grace of God; and that they are kept clothed in the righteousness of Christ, by the power of God; so that

they do not walk naked in darkness as those in the world, whose shame is evident.

TWO POINTS OF INQUIRY WITH CONCERN HEREIN ARE STATED BELOW

On the first page of the article, Mr. Bruner says that God's people blaspheme when left to themselves. He defines blasphemy as *whatever is placed in the stead of Christ*. To me, blasphemy against the Holy spirit is a deliberate, willful distortion of the truth concerning Christ. To my understanding, the only ones that are capable of such things are Satan and his children. I am made to believe that the children of God are kept back from that blasphemy which is unforgivable. I cannot help thinking that is one thing to be in a carnal mind and walking according to the flesh, but another thing altogether to blaspheme against God. Maybe I am confused about this. Also, I cannot see the enlightened children holding to a 'better' God than the true and living God. Of Jacob, who stands as a figure of each child of grace, it was said, "*there was no strange god with him.*" (see Genesis 32:12).

I believe that Mr. Bruner's article has been used for good in stirring us up, and for causing us to try the spirits whether they are of God. It has been good to make us examine ourselves, whether we are in the faith. It has been good for making us look again at the things that are coming upon the earth. And we are made to conclude this: all these things are with God and that God will, without fail, supply all our needs in every circumstance of life. He will supply the preaching of the gospel in the power of the spirit, the understanding necessary to keep His little ones, and will also supply the obedience to His word. Nothing is able to separate us from the love of God, if we are His. May His wonderful name be exalted for ever more. I would love to have your views on all these things.

Our love is extended to you and Sister Mewborn: and to all the faithful in Christ Jesus with you. May the good Lord be merciful unto us as He has

been in the past, and that we will be kept in love and peace, unworthy as I know myself to be. Sherry, my dear wife, joins me in sending our love to you both.

Your brother, I trust, in hope of eternal life,
J.B. Farmer
Grayson, Kentucky 41143
August 18, 2005

EDITORIAL COMMENTS AND REPLY

We are grateful for Elder J.B. Farmer's letter to the Landmark that contains his expressions and questions concerning the sermon of April 22, 2005, that was preached by Mr. P.H. Bruner in England at that time, and was published in the "July-August, 2005" issue of our paper. Elder Farmer has asked me, "I would like to know if you have been given the same understanding as myself about the things contained in it?" "I would love to have your views on all these things?" (End of quote.)

If the Lord will bless me, while readily acknowledging, early on, my insufficient understanding of these great things and truth, I shall endeavor to comment on those two areas and points of question that he has outlined in his letter above. In order to make this attempt, I would like to first focus and concentrate on them by republishing as they were first printed and appeared in the "July-August, 2005" number of the paper, Zion's Landmark, on page #1, column #3, beginning with line #60. Mr. Bruner's words in question are printed below in bold type, as they first appeared in the "July-August, 2005" issue of Zion's Landmark.

"IN SO FAR AS UNCOVERED MEN ARE TROUBLED BY EITHER SATAN'S DEVILISH SCHEMES, OR BY THE LORD'S MERCIFUL INTERVENTION, THEY CAN ONLY BLASPHEME GOD. THIS ESPECIALLY CHARACTERIZED THE EFFECT OF THE POURING OUT OF THE FIFTH VIAL, WHILST THE MARTYRS FROM FORMER AGES WERE SEEN BY JOHN WHEN THE FIFTH SEAL WAS OPENED (PERTAINING THEREFORE TO THE SAME TIME OF THE OUTPOURING OF THE FIFTH VIAL)

AS WISHING THAT THE TIME HAD COME FOR THE LORD TO AVENGE THEIR BLOOD THAT WAS SHED ON THE EARTH. (Rev. vi-10). THIS SHOWS THAT UNCOVERED MEN YET HAD THE ASCENDANCY OVER THE CHURCH, AND, THEREFORE, IT SHOWS US, I SUGGEST, THAT 'THEIR PAINS AND THEIR SORES' ARE NOT TO BE VIEWED AS LITERAL, BUT RATHER AS A CONSEQUENCE OF THEIR INABILITY TO FULFILL (UNDER SATAN) THEIR DEVILISH AMBITIONS. WE SHOULD NOTE THIS: THAT BLASPHEMY PERTAINS TO WHATEVER IS PLACED IN THE STEAD OF CHRIST. CHRIST HAS EVER REIGNED: SATAN HAS EVER OPPOSED HIM; THEREFORE, WHEN MEN ARE FRUSTRATED — AND THIS CAN INCLUDE GOD'S PEOPLE, WHEN LEFT TO THEMSELVES — THEY IMPUTE THEIR DISSATISFACTION TO WHAT THEY VIEW AS THE 'MISRULE' OF THE WORLD. IN THEIR MINDS' EYE, THEY HAVE ANOTHER, THEY THINK, A 'BETTER' GOD; SUCH AN ATTITUDE IS BLASPHEMY." (End of quote, Mr. Bruner.)

(At this point we shall reprint in Z.L. below that portion of Elder Farmer's letter that identifies his questions and reasons for inquiry. Again, this is done in order to highlight and pinpoint their location as follows: - Editor.)

"ON THE FIRST PAGE OF THE PAPER, MR. BRUNKER SAYS THAT GOD'S PEOPLE BLASPHEME WHEN LEFT TO THEMSELVES. HE DEFINES BLASPHEMY AS WHATEVER IS PLACED IN THE STEAD OF CHRIST. TO ME, BLASPHEMY AGAINST THE HOLY GHOST IS A DELIBERATE, WILLFUL DISTORTION OF THE TRUTH CONCERNING CHRIST. TO MY UNDERSTANDING, THE ONLY ONES THAT ARE CAPABLE OF SUCH THINGS ARE SATAN AND HIS CHILDREN, I AM MADE TO BELIEVE THAT THE CHILDREN OF GOD ARE KEPT BACK FROM THAT BLASPHEMY, WHICH IS UNFORGIVABLE. I CANNOT HELP THINKING THAT IT IS ONE THING TO BE IN A CARNAL MIND AND WALKING ACCORDING TO THE FLESH, BUT ANOTHER THING ALTOGETHER TO BLASPHEME AGAINST GOD. MAYBE I AM CONFUSED ABOUT THIS. ALSO, I CANNOT SEE THE ENLIGHTENED CHILDREN OF GOD HOLDING

TO A 'BETTER' GOD THAN THE TRUE AND LIVING GOD. OF JACOB, WHO STANDS AS A FIGURE OF EACH CHILD OF GRACE, IT WAS SAID, 'THERE WAS NO STRANGE GOD WITH HIM.'" (End of quote, Elder Farmer.)

(Continued Editorial Comments)

Permit me to say here that all men by nature and practice, without divine Grace given BEFORE God for them, are blasphemers and sinners. It is declared in the scriptures that He is a just God. Habakkuk in 1:13 said of Him, "Thou art of purer eyes than to behold evil, and canst not look on iniquity." When Adam fell in the morning of time, he carried his whole posterity with him down into a complete state of sin, degradation and degeneration. There is no exception to the rule. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned," Paul said. Blasphemy is no more, and no less, than an attribute of sin. Both sin and blasphemy are in the human nature and blood of every single unregenerate being that has ever been conceived and born into this natural, time world without exception since the transgression of our first parents in the Garden of Eden in the morning of time. It follows as David said, "Behold, I was shapen in iniquity, and in sin did my mother conceive me." Keeping these scriptures strongly in mind, let us continue.

Here, we shall first attempt to find a correct answer from the scriptures to Elder Farmer's first question, "do God's people blaspheme against Him?" In the scriptures (Bible) there are approximately 48 separate, individual references to the words, blaspheme, blasphemed, blasphemer (s), blasphemest (eth), blasphemies, blaspheming, blasphemous, blasphemously, and blasphemy. The critical question of Elder Farmer: "Is there anywhere in the whole Bible where the usage of the word, BLASPHEMY, as its meaning relates, if any, to the Lord's chosen, born-again, elect people? Do God's chosen, regenerated people, after they have received (and been

given) a precious hope in the Lord Jesus Christ, that He has forgiven them their sins and iniquities, commit blasphemy, and if not, why not, and who does and who does not?

The Lord Jesus Christ from Heaven answers this question for us in His own words from Matthew 12:31-32, as follows:

"WHEREFORE I SAY UNTO YOU, ALL MANNER OF SIN AND BLASPHEMY SHALL BE FORGIVEN UNTO MEN: BUT THE BLASPHEMY AGAINST THE HOLY GHOST, IT SHALL NOT BE FORGIVEN UNTO MEN.

"AND WHOSOEVER SPEAKETH A WORD AGAINST THE SON OF MAN, IT SHALL BE FORGIVEN HIM: BUT WHOSOEVER SPEAKETH AGAINST THE HOLY GHOST, IT SHALL NOT BE FORGIVEN HIM, NEITHER IN THIS WORLD, NEITHER IN THE WORLD TO COME."

In endeavoring to read and very closely understand the above language and Words of Christ, we see that He places all blasphemous sinners into two separate, distinctive categories, where some are forgiven their blasphemies and sins and others are not. We shall attempt to state and clarify them as follows:

1. The first category includes those where all manner of blasphemy and sin is forgiven them by the Lord Jesus Christ. These are those who speak a word against the Son of man, the Lord Jesus Christ. They are also those whom God chose in Himself before the foundation OF the world, that they should be holy and without blame before Him in love." (Eph. 1:4). These are the ones whose names are written in the Lamb's Book of Life. (Rev. 21:27).

2. The second category includes those whose blasphemy and sin against the holy Ghost are not forgiven, and never will be. Their blasphemy and sin, Christ said, "shall not be forgiven him, neither in this world, neither in the world to come." These are the ones to whom He shall say in that day, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." (Matt. 25:41). It is also recorded that Christ will say to them, "I never knew you: depart from me, ye that work iniquity," at the last day,

when He comes again. These are the ones whose names are not written in the Lamb's Book of Life. (Rev. 21:27). They live, die, and perish, in their sins in this time world, without forgiveness and without hope.

1st John 5:7 records there are three persons in the God-Head. "For there are three that bear record in heaven, (1) The Father, (2) THE WORD, and (3) The Holy Ghost: and these three are one." Then John said in Christ's Gospel, as recorded by him, "and (2) THE WORD was made flesh." This was Christ's incarnation in His sinless conception and birth from His mother, the Virgin Mary. The (3) Holy Ghost was never made flesh, and, therefore, could never die for blasphemy and sin. It cannot forgive sin and blasphemy. Before dying on that cruel Cross of Calvary, Christ uttered these immortal words, "Father, FORGIVE THEM, for they know not what they do." (Luke 23:34). Here, Christ's forgiveness of blasphemy and sin to the worst degree was for the whole, complete number of the Elect family of God, reaching all the way back to Judah and his incident of adultery with Tamar, his daughter-in-law, of which the scripture records, "For it is evident that our Lord sprang out of Juda," (Hebrews 7:14)., also He is "the Lion of the tribe of Juda, the Root of David," (Rev. 5:5); also King David's act of adultery with Bathsheba and the murder of her husband, Uriah, as recorded in II Samuel, Chapters 11&12; included also was the incestuous relationship of Lot with one of his daughters who gave birth to a man named Moab, the direct, lineal forebear of Ruth, the Moabitess. (See Genesis 19:34-37 and Ruth 2:2). There was the Harlot, Rahab, (Joshua 2:1 & Heb. 11:31), and Mary Magdalene, "out of whom went seven devils", (Luke 8:2), when Christ was upon earth. This forgiveness for blasphemy and sin was accomplished by Christ's perfect, sinless life, shed blood, and death on the cross for all who had spoken a word against Him and were forgiven for "all manner of sin and blasphemy", regardless of the extent. The Apostle Paul confirmed the extent of the meaning of this forgiveness when

he declared, "Wherefore, He (Christ) is able to save them TO THE UTTERMOST that come unto God by Him, seeing He ever liveth to make intercession for them." (Hebrews 7:25).

THE APOSTLE PAUL DECLARED IN 1st TIMOTHY 1:13 THAT "HE WAS A BLAS-PHEMER," AND THAT HE COMPELLED THE SAINTS TO BLASPHEME. (ACTS 26:11.)

The Apostle Paul declared these words in 1st Timothy 1:13. We shall quote his testimony: "I thank Christ Jesus our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry; who WAS BEFORE A BLASPHEMER, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief."

It is very critical in reading Paul's language here to observe the tense of his verb. He did not say - I am now a blasphemer - but, he said "I WAS BEFORE A BLASPHEMER." Was Before, here, is past tense. Paul is referring to that time when he was known as Saul of Tarsus, and was, spiritually speaking, in that unregenerated state of his life, prior to his new birth. He describes it here in his own words, "and Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem." (Acts 9:1&2.) He continues describing his wild state of unregeneration, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, AND COMPELLED THEM TO BLASPHEME; and being exceedingly mad against them, I persecuted them even unto strange cities. Whereupon, I went to Damascus with authority and

commission from the chief priests." "And they stoned Stephen," Paul said, "and the witnesses laid down their clothes at a young man's feet, whose name was Saul," he wrote of himself, when he helped them do it. (See Acts 26:9-12.) All of this, Paul said, that "he did (it) ignorantly in unbelief." We ask the question, "Was it possible for him to have blasphemed any greater?"

In our poor, finite human understanding it is hard to believe, and almost inconceivably so, that a man could do the things Saul of Tarsus (later the Apostle Paul) did to the poor saints of God in His time and age. He had them imprisoned. When the time came for the authorities in that day to execute and kill them, He said, "I gave my voice against them." He persecuted them to strange cities. He said he "COMPELLED THEM - (The Saints) - TO BLASPHEME." (Acts 26:11)

After Saul of Tarsus' experience with the Lord, an abrupt, sudden and unexpected one, when he was on his way with his letters of authority and commission from the chief priests, "At midday, I saw in the way A LIGHT from Heaven, above the brightness of the sun, shining round about me," he said, when he fell to the earth on his way to Damascus. Christ stopped Saul, in his lethal steps. Christ brought him to Ananias' house, who put his hands on Saul "when from his eyes fell as it had been scales." (Acts 9:18). Then God gave him strength, and receiving his sight arose, and was baptized. (Acts 9:17&18).

The Lord removed Saul's "stony heart", and He gave him an heart of flesh. (Ezekiel 11:19). A new day of life had begun within him from the new birth and the walk (path) of regeneration (from that new birth) in his soul that fulfilled Jeremiah's old prophecy, "Turn thou me, and I shall be turned, for thou art the Lord my God." (Jere. 31:18). This was a "U" turn in his life. David described it in comparative language, "He brought me up also out of a horrible pit, out of the miry clay, set my feet upon a Rock, and established my goings," (Psalms 40:2.) In the outer, old man, his name is no

longer Saul, but "Paul," who now says, "Christ Jesus came into the world to save sinners, of whom I AM CHIEF." This was a new, changed language. In his new heart of flesh is the hope of a new man, formed in Paul the hope and glory. This New Man "doth not commit sin for his seed remaineth in him: he cannot sin, because He is born of God." (1st John 3:9). Paul was most assuredly one of those who had "spoken a word against the Son of man," and was forgiven his blasphemies and sins of a terrible degree!

After Saul of Tarsus' conversion into the faith and his name was changed to Paul, being called from Christ out of Heaven as the 12th apostle, I cannot find anywhere in his writings that he said he ever blasphemed God again. I have searched the scriptures with a fine-tooth comb, as they say, to find it. I am not saying it is not there, but I cannot find it. Should you my reader, find it, please let me know immediately and receive my thanks and appreciation in advance.

Also, I cannot find anywhere in the scriptures after diligently searching, either during the days of the legal dispensation, as well as the gospel dispensation, where any patriarch, true prophet, apostle or saint ever committed any blasphemy with the one exception where Paul in his days of unregeneracy and unbelief "compelled" them to do it. (Acts 26:11). This compelled-blasphemy was forced upon them, when their lives were threatened and at stake for the truth's and faith's sake. These were the saints of God, and we know that the power of inflicted torture, extreme physical pain and acute suffering will force anyone to do things unseemly, when we are not in our true (or sound) minds. We conclude that in such events or cases, this blasphemy was against the Son of man and was forgiven, as Jesus said in Matthew 12:31).

IS THERE ANY RECORDED PLACE IN THE SCRIPTURES TO BE FOUND WHERE ANY PATRIARCH, TRUE PROPHET, APOSTLE OR SAINT OF THE TRUE REDEEMED CHURCH OF GOD EVER WORSHIPED 'A BETTER GOD' THAN THE

TRUE AND LIVING ONE?

The answer to this question is "NO!" However, we do find that there were numerous times and places, when the children of Israel were under the law of Moses, were not kept and engaged in the worship of idolatry. We will mention three of these instances as follows, viz:

(1) When Moses came down from Mount Sinai in the wilderness with the two tablets of stone that contained the Ten Commandments, he found the children of Israel worshipping a molten calf, made from the golden earrings they had brought with them out of Egypt. Moses immediately condemned their idolatrous worship by destroying the golden calf, burning it in the fire, grinding the residue to powder, then mixing it with water, and made them drink of it. (Exodus Chapt. 32).

(2) Another instance when the idolatrous worship of the children of Israel took place, when they were under the law of Moses in the legal dispensation of time, was when Joshua told them, "Now, therefore, put away the strange gods which are among you, and incline your heart unto the Lord God of Israel." "If it seem EVIL unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your father served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as **FOR ME AND MY HOUSE, WE WILL SERVE THE LORD**" (Joshua 24:15). The "evil" here separated the true worship of the living God from the children of Israel, because it had not been revealed to them; however, it was not hidden from Joshua, a type of the Lord and Saviour, Jesus Christ. There was no choice of true worship between the true and living God and the world, Joshua said, but the choice lay out there in the world where there were all manner of kinds of gods from which they could pick and choose. This is so true today of the numerous religions of the world that surround us, and Cain's worker's are today doing a good job carrying it out. They will continue with the evil barrier until God

removes it, when they will be blessed to worship, as Jesus told the Samaritan woman, "the hour cometh, and now is, when **THE TRUE WORSHIPERS** shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a Spirit: and they that worship Him must worship Him in spirit and in truth." (John 4:23-24)

(3) There was a third instance when the children of Israel, when under the law of Moses in the legal (second) dispensation of time, were deeply involved with heavy idolatrous worship of a false god named Baal. It is first mentioned in the time of Balak and Balaam (See Numbers 22:41). (The meaning of Baal is sun or lord, or master.) This false worship of the children of Israel began with Balak and Balaam about the year B.C. 1452 and lasted to B.C. 626, a period of 826 years, when during the days of Zephaniah the Lord "cut off the remnant of Baal from Jerusalem." (Zeph. 1:4)

This religion of Baal was a most false, heathenistic, accursed worship of blasphemy and sin against the true and living God. Research of the scriptures indicates that King Ahab, the 7th King of Israel with his father, Omri, became involved with Baalism, when the true prophet of God, Elijah, revolted against it. (1st Kings 17:19). Queen Jezebel, the wife of King Ahab of Israel, **WORSHIPED** Baal diligently. She tried to convert all the Israelites to Baalism, but was opposed uncompromisingly by God's true prophet, Elijah. (See 1st Kings 18:18-40).

In the Kingdom of Judah Baalism-worship extensively prevailed. There the worship of Baal amongst the Jews seems to have been carried out with much pomp and ceremony. For instance, temples were erected to him (1st Kings 16:32 & 2nd Kings 10:26). Baal's altars were very numerous (Jere. 32:26), and were erected particularly on lofty, easy visual sites. (1st Kings 18:20). They were on the roofs of houses (Jere. 32:29). There were priests in great numbers (1st Kings 7:19); the worshipers appear to have been arrayed in illustrious robes, and it was carried out by burn-

ing incense. (Jere vii:9). They always offered burnt sacrifices, which occasionally consisted of human victims. (Jere. 14:5). The officiating priests danced with frantic shouts around their altars and cut themselves with knives to excite attention and compassion of the god, Baal. this was Israel's worship of Baal.

Let us now return to Elder Farmer's first questions that appeared in the outset of this discussion and re-review for summary purposes. Elder Farmer quoted Mr. Brunner as saying in his sermon that "God's people blaspheme when left to themselves." "I am made to believe", Elder Farmer said "that the children of God are kept back from that blasphemy, which is unforgivable. Also, Elder Farmer said, "I cannot see the enlightened children of God holding to a 'better' God than the true and living God. Of Jacob, who stands as a figure of each child of grace, it was said, "there was no strange God with him." (Deut. 32:12).

MY ANSWER

Based upon the evidence of scriptural facts of the content in my research, as stated above, we will attempt to answer Elder Farmer's question by saying that all men by nature and practice are blasphemers and sinners, but that the true born-again, regenerated church of God, including every child of grace, do not commit the blasphemy against the Holy Ghost, but that it does blaspheme against the Son of Man prior to the time of conversion and change. After the occurrence (or taking place) of these two events, (the new birth and regeneration that follows) there is a cessation of their blasphemy, as evident and proven by the scriptures. Also, in the New covenant of Grace, it is recorded the Lord said, "i will make (it) with the house of Israel after those days, saith the Lord, I will put my laws into their mind, and write them in their hearts: I will be to them a GOD, and they shall be to ME a people." "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." (Hebrews 8:10&12). Beyond this point, I cannot find any scriptural reference, proof or

evidence, where the redeemed Church of God, including her God-called elders, deacons, servants, members and true believers have ever blasphemed again or worship a 'better' god. The (tried by fire) faith that God gives them in their hearts in the perfect, finished work of the Lord and Saviour, Jesus Christ, yields the blessed hope of their Salvation 'of both body, soul and spirit' wherein they are "KEPT BY THE POWER OF GOD THROUGH FAITH UNTO SALVATION READY TO BE REVEALED IN THE LAST TIME." (1st Peter 1:5 and 1st Thess. 5:23).

J.M. Mewborn
October 10, 2005

(Note: Elder J.B. Farmer Grayson, Kentucky, is an Associate Editor of the Signs of the Times who requested that I comment on the subject of blasphemy and the so-called dualism of worship of two God's by Israel in this issue of Z.L. Ed.)



ELDER BEVERLY KEITH (B.K.) SMITH
(B.K. - Bud) SMITH
1933 - 2005
(Age 72 Yrs.)

ELDER BEVERLY KEITH (B.K.) SMITH

Elder Beverly Keith (B.K.) Smith was called from the walk this life August 21, 2005. He was born into this world May 25, 1933 in Charleston, Kanawha County, West Virginia, to the late Brother Noble and Sister Ruth Smith.

He is survived by his wife, Toshee, and four sons, Keith, Steve, Richard (Rick), and John. Of them were very attentive in the funeral service of their father. Brother Bud's three sisters and one brother live near Los Angeles, California.

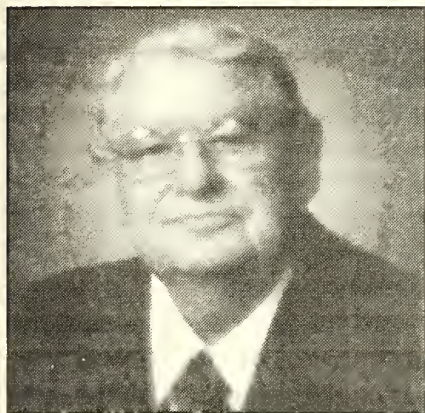
We received a call from Brother Bud's wife, Toshee, that he had passed away, and asked if we could come and be with them at the service. It was an unwelcome feeling with me to try to speak to the family. About 30 members of Brother Noble's and Sister Ruth's descendants were in attendance. The service was held at the Mill

Jones Mortuary, Sun City, California. Interment was in Riverside National Cemetery, Riverside, California, on Monday, August 29, 2005 at 2:00 P.M.

"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." (Job 1:21). Our dear brother believed and preached the doctrine and truth of predestination of all things. It was the faith and belief of Brother Bud Smith that it was in the mind and purpose of God to give and to take away before the foundation of the world in all things. Jesus said, "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's Hand." (John 10:29). We feel that our precious Brother Smith was given to us with great understanding of the scriptures the few days he was with us on this little earth. He was blest with knowledge and understanding to start reading the Bible when he was only four years of age. We truly feel sometimes to look to our God and say with Job of old, "Though he slay me, yet will I trust in Him." (Job 13:15).

Our sincere desire is to be made to beg our God for His mercy.

Walter B. Wilson
West Covina, CA (91790)
September 6, 2005



ELDER HARVEY C. HOLLAND
1921 - 2005
(Age 83 Yrs.)

ELDER HARVEY C. HOLLAND

Elder Harvey C. Holland of Kenly, N.C., was born July 21, 1921, and died May 29, 2005. His funeral service was conducted on May 31, 2005, at Coley Funeral Home in Kenly, N.C., by Elder Harold Pittman. He united with Pittman Grove Primitive Baptist Church on April 11, 1971, and was ordained a deacon on October 10, 1971. Being told by God to preach, he was ordained as a Primitive Baptist minister in July, 1972. Elder Holland served as pastor of Mill Branch Primitive Baptist Church and Nashville Primitive Baptist Church. These churches were in Nash County, N.C. He was still serving Old Beulah Primitive Baptist Church and Pittman Grove Primitive Baptist Church at the time of his death. These churches are in Johnston County. He served as moderator of the Black Creek Primitive Baptist Association from

1977 until his death. We, the members of the Black Creek Association, have sustained a great loss. He served the churches faithfully over the past 33 years. Elder Holland believed in the God who rules and reigns over all things, and that eternal life is a free gift, an unmerited favor that comes alone by the mercy and grace of God Almighty.

Harvey C. Holland and Alice T. Holland were married for 59 1/2 years. They were highly favored with five beautiful children: Harvey Holland, Jr., Judy Batts, Nancy Johnson, Joan Driver, and Laura Thornton. He is survived by one sister, Rachel Outland, and one brother, Bill Holland.

As well as having served his church and family in a noble manner, he also served his country on the battle-field. He was proud to have served in the U.S. Marines Corp. during World War II. During this time he lost a finger and received a purple heart.

I met Harvey Holland in the mid-sixties and was present at the meeting on the day he joined the church. My father made the statement on that day that Harvey Holland would be a preacher. We walked together for many years in the Black Creek Association as the only ordained ministers. I do miss him greatly but I do believe he is at rest. Our heartfelt sympathy goes out to all that knew him and especially to his companion, children, and grandchildren.

Harold Pittman
Selma, NC 27576

(Note: It was my unworthy privilege and blessing to have known this dear brother for several years. He was in some of the most severe battles and scenes of heavy fighting in the Pacific theatre of World War II in the Solomon Islands and Guadalcanal area in 1942 and 1943. He said he wrote home to his precious mother during the thick of it saying, "Mother, I may never see you again!" He said his mother wrote back to him saying, "Son, you are just as safe over there as you would be here." He said he was then made to realize and understand the meaning of Solomon's words, "to every thing there is a season, and a time to every purpose under the heaven: A time to be born, and a time to die." (Eccl. 3:1-2). After receiving her letter of reassurance on the battlefield, he said this worry was taken from him, when he was made to understand her meaningful words. Here is a wonderful example of the great faith in the true and living God that we will not die until God's appointed time, on the battle-field, or wherever.

Our hearts and sympathy go out to his dear companion, Sister Alice T. Holland, who has been confined to her wheelchair for the past several years. He waited on her so patiently and faithfully in every way. Brother Holland had a beautiful bass voice and could sing the old

hymns to the note. We miss his voice so greatly now in the services.)

J.M. Mewborn
October 8, 2005

CLAYTON HERSEL BOND

We, the members of Indian Creek Primitive Baptist Church, bow in humble submission to our Heavenly Father, to the calling home of our brother in Christ, Brother Hersel Bond. Brother Bond was a friend, a brother, and also a Deacon. Our hope is that his suffering is now over, and that he is at peace, awaiting for the second coming of Jesus Christ.

Brother Hersel's funeral services were held at the Maberry Funeral Home Chapel in Floyd, Virginia, with his pastor, Elder Kenneth D. Hopkins, officiating. He was born March 17, 1925, and passed away at his home, March 6, 2005. Brother Hersel was preceded in death by his parents, his father, Aaron Clayton Bond, and his mother, Mary Alice Quesenberry Bond; also two brothers are left behind to mourn his passing, Collins and Marlin Bond, and one sister, Oledith Bond Denson.

He is survived by his loving wife of 58 years, Sister Lou Ona Bond; also five sons and daughters-in-law, 18 grandchildren and 9 great-grandchildren; also one brother, Kenneth H. Bond, and one sister, Lassie Weddle.

Brother Bond was a retired equipment operator for the State of Virginia Transportation Department after 26 years of service. He also served in the U. S. Army in World War II in the 83rd Signal Corps - 4th Battalion from January 25, 1944, until April 26, 1946. He joined Indian Creek Church September 5, 1976, and was baptized along with his wife, Sister Lou Ona, on September 11, 1976. He was baptized by his pastor, Elder J. S. Sechriest. He was set apart and ordained as Deacon of the Church April 26, 1986, serving in this office until his death.

After a long illness, Brother Bond was not able to attend his home church meetings, but in the year 2004, several church members and his pastor visited him and his family in their home for a singing and communion. He was able to take communion along with his wife and the church members and his pastor. We truly, if not deceived, felt the Lord's presence there in his humble home.

Brother Bond will be sadly missed by his friends, neighbors and his loving family. The church requests that three (3) copies of this obituary be made, one sent to his family, one for the church record at Indian Creek and one to Zion's Landmark for publication.

Done by order of the Church in conference April 23, 2005.

Elder Kenneth D. Hopkins,
Moderator
J. B. Mitchell, Clerk

VELMA SMITH HOLANDSWORTH

We, the members of Indian Creek Primitive Baptist Church, bow in humble submission to the loss of our sister and member, Velma Hollandsworth. Sister Velma Smith Hollandsworth was born January 4, 1912, to her parents, Robbie and Viney Smith. She was preceded in death by her late husband, Gerlie Hollandsworth.

Gerlie and Sister Velma were the parents of four children, three daughters and one son. Also, there were many grandchildren, friends, neighbors and her church.

Sister Velma Hollandsworth asked for a home with the church at Indian Creek, was received June 11, 1978, and was baptized June 18, 1978, by her pastor, Elder J. S. Sechriest, assisted by Brother Gervase Duncan.

She passed away March 21, 2005, and her funeral service was conducted by her pastor, Elder Kenneth D. Hopkins. Her body was laid to rest in the Captain George Cemetery, where it will await the blessed call to come home. What a glorious day that will be for the children of God!

The church requests that three copies of this obituary be made, and that one be sent to the family, one to Zions Landmark for publication, and one for the church record.

Done by order of Indian Creek Church in conference April 23, 2005.

Elder Kenneth D. Hopkins,
Moderator
J. B. Mitchell, Clerk
Vera Hollandsworth,
Zola Slaughter, Committee

LOWER MAYO (FIFTH SUNDAY MEETING ONLY) TO BE HELD WITH MAYODAN CHURCH

Dear Brother Mewborn,

Please publish in the Zion's Landmark that our fifth Sunday Union Meeting will be held at Mayodan Church on Sunday, October 30th, 2005, only. (There will be no Saturday service.)

Those coming north or south on U.S. 220, will turn south on 220 business into Mayodan. Go approx. 2 miles to church site on your right hand side of street. Those who travel Route N.C. 770 will turn south on Janet Road. go 2 miles to U.S. 220-business. Then turn right and go 1 1/2 miles to church location on your right.

We extend our heartfelt invitation to all our precious brethren, sisters and friends to come and be with us on this date, October 20, 2005.

An unworthy sister, I hope, in the Lord,
Georgia M. Thomas, Clerk
Mayodan, N.C. 27027

REQUEST FOR PUBLICATION

Dear Elder Mewborn,

The next session of the Mill Branch Primitive Baptist Association is to be held the first Sunday, Friday and Saturday before, in November, 2005. It is to be held with Pireway Primitive Baptist Church, Tabor City, Columbus County, North Carolina. The dates are November 4th, 5th & 6th, 2005.

Those who come on U.S. (Route) 701 at Tabor City, N.C., take U.S. 701 By-pass to N.C. Route 904. Then take N.C. Route 904 east and go 17 miles to church location on your left. We hope all our ministers, brother and sisters, and friends will be with us. May God keep us in peace and love.

Lucille Beasley, Clerk
Mill Branch Primitive Baptist
Association
Bishopville, SC 29.10

AN AUTHENTIC, HISTORICAL RECORD OF TWO TRUE BAP- TIST MINISTERS, WHO SUF- FERED HARD PERSECUTION IN VIRGINIA (JUST PRIOR TO THE AMERICAN REVOLUTION OF 1776) FOR PREACHING THE GOSPEL OF CHRIST.

Elders Lemuel Burkett's and Jesse Read's History of the Kehukee (Primitive) Baptist Association, published in the year 1803, gives the following vivid account of severe persecution of two ministers, just prior to the American Revolutionary War that began in 1776, and took place on the soil of Nansemond County, Va. It is recorded on page No. 268, as follows:

"Some of the first Baptist ministers who preached in the neighborhood of Shoulder's Hill, Nansemond County, Virginia, were Elders David Barrow and Edward Mintz. They first began to preach at, or near, Sleepy-Hole, on the Nansamond River.

"As the Lord had purposed a work to be accomplished in this place, so also the Devil and his emissaries began to try to impede the work. So it was, when the Apostle Paul and Silas were at Philippi and their labors were blessed.

"There, at Philippi, the Devil stirred up the mob and the magistrates to persecute and imprison the innocent apostles in order to stop the work, as they thought and intended to do. (Read Acts 16.) So it was on the Nansemond River (Va.) with Elders Barrow and Mintz. After preaching a few times, and their labors blessed, the Devil influenced some wicked, ungodly men to persecute them. At a certain meeting, when they were attempting to preach, these impious men went to the meeting house and by man-handling, manually forced them down to the nearby river, not too far distant from the place of worship, in order, they said, "since they loved dipping so well, to give them enough of it." They dragged them down into the water and

plunged them into it. Elder Barrow later said they almost drowned him. They literally, forcefully, dipped him, plunging him straight up and down two or three times, and then held him down (under) the water nearly one minute at a time for several dippings. When they finally raised him up out of the water the last time, they asked him, "Now do you believe?" He finally replied to them, yes, I believe, I believe you will drown me! Then, they finally desisted and let them both go. After this cruel, trying ordeal, these two innocent sufferers never sought any recompense, but were blessed of God, as Jesus commanded, to submit all for persecution for His sake, turning the other cheek, (Read Luke 6:29), and as the Apostle James wrote, "counting it all joy, " for His blessed sake. (James 1:2.) Historians have noted that the dissenters in Virginia, before the American Revolution, were persecuted more than they ever were in North Carolina." (End of quote.)

Thank God today for that provision in the first amendment of our Constitution that reads "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." From its original, strict construction, as placed there by our founding fathers, through the years (even of recent date), it has been tampered with by misinterpretation of rulings by the Supreme Court. God forbid that day when its thorough separation of Church and State is completely removed. May it be God's will that such never take place. Should this be the case, we will be back to Day One with Elders David Barrow and Edward Mintz. The world has never loved the true doctrine of the Lord Jesus Christ and never will. On the other hand, because it gives no praise to any human man, it hates it. This principle of hatred is clearly made manifest in the persecution of Elders Barrow and Mintz, over 230 years ago, here in America.

J. M. Mewborn
August 1, 2005

GOD IS EVERYWHERE (The Beauty Of Both His Natural And Spiritual Creations.)

The attributes of deity are wonderfully displayed both in nature and in grace. God's omnipotence and omnipresence are exhibited in nature from the minutest plant to the most gigantic trees of the forest; from the least grain of sand to the towering of the most elevated mountains; from the little spark to the infinite magnitude of the Solar system; the minutest animal to the highest condition of man and the wonderful magnitude of the largest animals that inhabit the land and water; the least of all seeds to the outgrowth of a magnificent tree in whose branches the fowls of the air lodge.

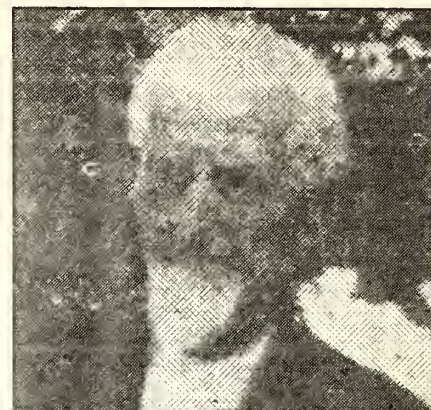
Not a sparrow can fall on the

ground without His notice, not even a hair of the head. Known unto Him are all things from the beginning and without Him nothing consists. He who gave life and existence can at His will instantly take it away. He spake this material world into existence and at His command it stands fast, having no foundation of its own, hanging the earth on nothing, but is only upheld by the power of the Everlasting Arm that created it.

He made man of the dust of the earth, but first made the dust from whence He created him, then He breathed into his nostrils the breath of life and he became a living soul. (See Genesis 2:7). He takes away his breath and he is as a lifeless lump of clay. He withholds His power from the inmates of Eden and the soul and body die. He reaches forth the sceptre of Grace and Mercy to the Vessels of Mercy and they live forever. But in time the body suffers, dies, and then ascends to glory, as did the King of Glory who bore and atoned for their sins, and is now at the right hand of the Father, His Son there with Him who ever liveth to make intercession for His redeemed people, the heirs of Salvation, who receive the gracious visitations of the Holy Spirit according to the Will of their King who promised before He ascended that He would send the Comforter to perform the office work assigned Him in His militant kingdom, while He goes away to His Father to prepare a place for them, and at His second coming will receive every one whom His Father hath given Him, and they shall dwell with Him forever.

His glorious attributes are wonderfully exhibited by His distinguishing grace in raising the fallen from the death of trespasses and sins to the life that never dies, that they may ever live in joint heirship with the Prince of life and glory. These are identified in the fulfillment of prophecy with the innumerable workings of grace, mercy, and truth, from the creation of the natural and all thereunto pertaining with the fullness thereof, down to the present and future periods of time.

In nature the bending of trees, the shaking of limbs and twigs, and the fluttering of the leaves evince the presence and power of the wind. So in divine grace the visitation of the Spirit, as a mighty wind, alarms the sinner in his mad career against the truth and all lovers of it, slays his carnality, and viewing himself a culprit, he is humbled in the dust and sackcloth; bemoaning his ruined condition, he falls at the mercy seat of a beggar, having nothing fit to offer and feels unworthy of the least favor of the offended God, who sends His Spirit to execute His will in the armies of Heaven and the earth beneath. Yea, He sends it into as small a place as the heart of poor, fallen sinner. He sends it into the heart of a Saul, a bold persecutor, or a Jeremiah, an inexperienced youth, all that are



STEPHEN W. OUTERBRIDGE
(1825 - 1915)

heirs of Salvation, and as many as were ordained to eternal life believe.

David says, "If I take the wings of the morning, and dwell in the uttermost parts of the sea, if I ascend up into heaven, if I make my bed in hell, Thou art there." (Psalms 139:8-9). "There is no speech or language, where His Voice is not heard." (Psalms 19:3). His power is known in the depths, even beneath the weeds of the sea, in the heated furnace, in the den of lions, in the Red Sea, in the wilderness, in the Jordan, in Canaan, in death, in the resurrection and ascension to glory at the last day; in that blessed hope is the anchor of the soul, both sure and steadfast, even entering to that within the veil whether the forerunner hath for us entered.

There is no power that can compare with His. He has all power both in Heaven above and below in the earth, and He will do all His pleasure; He weighs the mountains in scales and the hills in a balance, and man is but dust in His balance. Satan, the devil and all his emissaries are subject to Him and His command with a tried Job, and could only go to the end of his chain, never beyond.

Yes, Satan could afflict Job, like the true Church of God, only by God's permission, who created, rules and controls him, but he could not touch his life. Thus, he beguiled the woman, yet the seed of the woman would ultimately bruise his head. What Jehovah permits only serves to effect and allow His purpose. Joseph's brethren, through the satanic spirit, meant it for evil, but God meant it for good. So in the crucifixion of Jesus, the seed of the woman bruised the head of Satan, the serpent. The Church of the Living God is solidly built upon the finished work of Christ, the everlasting foundation, and He declares that the gates of hell shall not prevail against it, that He alone has the keys of death and of hell, not Satan. He is the only absolute God of all power, all knowledge, and is everywhere present at the same time. Even Satan does not have the keys of his own kingdom of death and hell. (Read Revelation 1:18).

S.W. OUTERBRIDGE (Dec'd.)
Robersonville, Martin County, NC

(This excellent writing was taken from the October 1st, 1889, Issue of Zion's Landmark. Editor).

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

PUBLISHED BI-MONTHLY BY PRIMITIVE OR OLD SCHOOL BAPTIST

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WHERE DID THE NAME, PRIMITIVE BAPTIST, ORIGINATE? HOW DID IT COME INTO EXISTENCE?

SANDY CREEK PRIMITIVE BAPTIST CHURCH, (THEN GUILFORD, NOW RANDOLPH COUNTY, NORTH CAROLINA), BORNE DIRECTLY FROM GOD OUT OF HEAVEN ON NOVEMBER 22, 1755, 250 YEARS AGO, INTO THE FRONTIER WILDERNESS OF THE ENGLISH PROVINCE AND COLONY OF CAROLINA, COMMEMORATED ITS 250th ANNIVERSARY ON SATURDAY AND SUNDAY, OCTOBER 29th & 30th, 2005.

The Zion's Landmark, since the beginning of its existence 138 years ago, has marked and recorded those rare, significant events from time to time that relate to and involve the history of the church. Its past pages contain many recorded events of vital history of the Primitive Baptist church's heritage throughout this period of time of our people in our state and nation.

It is of no small, insignificant observation that we record in this issue of the paper the recent commemoration of the founding of one of the State of North Carolina's earliest, most important, prestigious landmarks, a legacy of the birthright of the true militant Baptist church. The

preservation through the years of the old, log, Sandy Creek Primitive Baptist Church (meeting house), Randolph County, North Carolina, is today a hallowed, historical part of our state's history, reaching all the way back to the year 1755, 250 years ago.

It is important to note in the very beginning, founding days of our State of North Carolina in the first half of the 18th century (1700-1755) under the rule of the Crown of England the arrival of two powerful, entirely different, separate and apart groups of Baptist pioneers, both of which made their permanent marks in the establishment of our society of culture, religion and government. These two groups, although altogether of separate roots of origin, were pure predestinarian in the foundation of their faith and belief. They would later in the year 1775 eventually unite and merge as one body, making a united movement and powerful force in establishing our state, North Carolina, our nation, the United States of America, the following year, 1776, when the Declaration of Independence was written. (We will attempt to say more about them later on in this writing.)

THE PARTICULAR (WELSH) BAPTISTS WERE THE FIRST ONES TO COME.

The first, and oldest of these two groups was the arrival and coming of the Welsh Tract Church, constituted and organized in 1701 in South Wales, England. This Church emigrated, as an already organized body, from Wales, shortly afterwards to a place called "Iron Hill", near Newark, Delaware, in America, where they built a small, log building, or house of worship. Welsh Tract Old School Baptist Church was one of the five churches to



OLD SANDY CREEK PRIMITIVE BAPTIST CHURCH (LOG MEETING HOUSE), BUILT ABOUT THE YEAR 1802. SEPARATE BAPTIST PRIOR TO 1775. CHURCH FORMALLY ORGANIZED NOVEMBER 22, 1755, BY ELDER SHUBAL STEARNS. THE ABOVE 1802 STRUCTURE REPLACED THE FIRST 1762 ONE THAT WAS DESTROYED BY FIRE.

establish the Philadelphia Baptist Association in 1707, the oldest one in America. On October 28, 1755, the Philadelphia Baptist Association sent Elders Benjamin Miller and Peter P. Vanhorn into North Carolina, who at the request of several General Baptist (Arminian) churches in eastern North Carolina, to reorganize them on the foundation of the doctrine of particular (unconditional) election and predestination. It was Dec. 11, 1755, when they arrived at Kehukee Church, Halifax Co., N.C., and fulfilled their request, followed by others. These reorganized churches, five, of them in all, met together on Nov. 6, 1769, at Kehukee Church Meeting House, Halifax Co., N.C., and organized the Kehukee Baptist Association, when they adopted the platform and sentiments of the Philadelphia Baptist Association, thereon forming themselves in a like body. This group of churches would shortly thereafter be called "Particular Baptist." (Note: to those of our subscribers and readers who have kept their old copies, you will find the Welsh Tract

Church history documented and told in the January-February, 1998 issue of Zion's Landmark.)

THE SEPARATE (SANDY CREEK) BAPTISTS WERE THE SECOND ONES TO COME.

The second, later, group of predestinarian Baptists that had a profound effect in setting up the true Baptist Church on American soil was a spiritual, as well as a natural, family of "16 souls", originating from the New England states of Connecticut and Massachusetts, who pioneered the rough, back trails and roads of four provinces to the Royal Crown of England's colony of "Carolina", stopping briefly in Virginia, and then into today's Randolph County, North Carolina, where they made a permanent settlement on the banks of a little stream of water that had been named "Sandy Creek" by the first settlers to live in the area. Elder Shubal Stearns, born 1706 in Boston, Massachusetts, and his brother-in-law, Elder Daniel Marshall, born also in 1706 in Windsor, Connecticut, journeyed south with 14 others by mule and cart to the

above location, where they constituted Sandy Creek Church November 22, 1755. This group would become known as "Separate Baptist," as an independent church-body of baptized believers to distinguish them from the state, established Church of England that prevailed in the province of Carolina under the rule of the King of England at that time.

MORGAN EDWARDS, A WELSH BAPTIST MINISTER AND HISTORIAN,, LEFT BEHIND AN ACCURATE RECORD OF "THE SEPARATE BAPTISTS AND ALSO ELDER SHUBAL STEARNS AT SANDY CREEK MEETING HOUSE" IN THE YEAR 1772, WHEN HE PERSONALLY VISITED THEM AT THIS PLACE.

Zion's Landmark is publishing below for the first time ever in this "November-December, 2005" issue the historical record of Morgan Edwards' account of what he in reality and actuality saw at Sandy Creek Church in the year 1772, 234 years ago that was first published in the North Carolina Historical Review, July, 1930, issue, pages 384-387, at Raleigh, N.C. Morgan Edwards' spelling, grammar and punctuation are copied from his original manuscript titled A History Of The Baptists In The Province Of North Carolina, Vol. IV, "Lo, A People That Dwell Alone and Shall Not Be Reckoned Among The Nations." (Numbers XXiii.) In a sense of the words, when I first read it, it was like the opening of a time capsule that is historically enlightening with a startling awakening. It is like turning the pages of time and history back for 12 generations and seeing those years of pre-Revolutionary War times come to pass. It is interesting to note that some of these Separate Baptist traits are still made manifest now in some of today's Primitive Baptist churches that descend from these Separate Baptist churches and people almost 250 years ago. In reading both Morgan Edwards' record of Sandy Creek Church and Elder Shubal Stearns below, it is important to remember that

they were written in 1772, less than a year after Stearns' death November 20, 1771. This interesting record is as follows:



SANDY CREEK BAPTIST CHURCH

"Mother of Separate Baptist churches across the South. Founded by Shubal Stearns, 1755. His grave is two miles south."

(Official North Carolina Hwy. Historical Marker. Sit. at Intersection of Old Liberty Road and Ramseur-Julian Rd., Randolph County, North Carolina.)

"SANDY CREEK

"So called from a little creek near to which the meeting house stands, in the forks of Cape fear-river (which are Deep-river and Haw-river) in the County of Guilford, 250 miles NW from Newburn, and about 560 SSW from Philadelphia. The place of worship is 30 feet by 26, built in 1762, on land given by Seamore York. No estate. No salary, except presents, to the amount of about 20£. Here ruling elders, eldresses, and deaconnesses are allowed; also the 9 christian rites: baptism; Lords-supper; love-feast; laying-on-of-hands; washing-feet; anointing-the sick; right-hand-of-fellowship; kiss of charity; devoting children. The families about 40, whereof 14 persons are baptized and in communion, administered here every Lords-day except they failed to get wine. No ordained minister, but have two exhorters viz Tiden Lane and James Billingsley. This their present state.

"They had their beginning Nov. 22 1755, when the following persons arrived to the place. viz Shubal Stearns and wife, Peter Stearns and wife, Ebenezer Stearns and wife, Shubal Stearns jur. and wife,

Daniel Marshall, and wife, Joseph Breed and wife, Enis Stimson and wife, Jonathan Polk and wife.

"The Stearns travelled hither from Boston, and in their way (at Millcreek in Virginia) Marshall and Breed joined them; these last were baptized at Millcreek by Sam. Heaton; but Stearns and his company at Winsor in Connecticut. As soon as they arrived to Sandy creek they built a little meeting house on the spot where the present stands.

"Very remarkable things may be said of this church, worthy a place in Gillis's book and inferior to no instance he gives of the modern success of the gospel in different parts of the world (1) It began with 16 souls; and in a short-time increased to 606, spreading its branches to Deep-river and Abbots-creek, which branches are gone to other provinces; and most of the members of this church have followed them, in so much that in 17 years it is reduced from 606 to 14 souls, and is in danger of becoming extinct.

"The cause of this dispersion was the abuse of power which too much prevailed in the province and caused the inhabitants at last to rise up in arms, and fight for their privileges; but being routed (May 16, 1771) they despaired of seeing better times, and therefore quitted the province. It is said that 1500 families departed since the battle of Alamance; and, to my knowledge, great many more are only waiting to dispose of their plantations in order to follow them. This is to me an

argument that their grievances were real, and their opposition great notwithstanding all that has been said to the contrary.

"They who would be informed of the matter may read the address of Granville, dated, Nutbush June 6, 1765, and published in the Granville Newspapers. Also the reasons of Brunswick and Cumberland for not paying taxes dated May 16, 1766. Also the memorials and addresses of Orange county, published in a book entitled an Impartial Relation of the first rise and cause of the recent differences in public affairs in the province of N. Carolina, supposed to have been written by Hermon Husband.

"Some of the complaints are. "yet they had in a way of tax paid between 20 and 3000£ more than would sink their paper money, and yet about 60000 of it still remained unsunk that Civil officers and lawyers extorted more than the law allowed them — and yet were not punished, but suffered to prosecute the complainers. Col. Edmond Fanning being convicted of this at Hillsborough Sep. 22, 1768 was fined only one penny which the plaintiffs considered as a mock put upon them — that sheriff John Wood had taken more money than he and his lawyers could account for yet was not punished — that the lawyers instead of 15/ took 30 s. and thence to 3, 4 and 5 £. and some to as many hundreds, and that neither the governors proclamations, nor prosecutions in civil courts remedied or abated the oppressions.

Zion's Landmark

"Remove not the ancient Landmark which thy fathers have set." Proverbs 22:28

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"But to return to Sandy-Creek church is the mother of all the Separate baptists. From this Zion went forth the word, and great was the company of them who published it; it, in 17 years, has spread branches westward as far as the great river Mississippi; southward as far as Georgia; eastward to the sea and Chesopeck Bay; and northward to the waters of Potomac; it, in 17 years, is become mother, grand-mother, and great Grandmother to 42 churches, from which sprang 125 ministers, many of which are ordained and support the sacred character as well as any sett of clergy in America; and if some have turned out bad, where is there a sett of clergy that can throw the first stone, and say, "We all are good"? As for the outcries, epilepsies and extacies attending their ministry they are not peculiar to them; the Newengland presbyterians had them long before; and in Virginia, it is well known that the same effects attended the ministry of some clergymen of the church of England, particularly Rev. mes. Devreaux Garret and Archibald McRoberts. The enchantments of sounds, attended with corresponding actions, have produced greater effects than these; though I believe a preternatural and invisible hand works in the assemblies of the Separate-baptists bearing down the human mind, as was the case in primitive churches 1 Cor. XIV.25. The first minister was

"SHUBAL STEARNS

"He had mes. Joseph Breed and Daniel Marshall to his assistants, til they removed, the one to South-carolina, the other to Abbots-creek. Mr. Stearns was born in Boston, Jan. 28, 1706. Bred a presbyterian. Embraced the principles of the Baptists, in 1751, at Toland in Connecticut, and had the ordinances administered to him by Wait Palmer, the then minister of Stoneington. Ordained, Mar. 20, 1751, by said Palmer and Joshua More, the then minister of Newlondon.

"Soon after he and his company made towards Sandy-creek, tarrying a while at Opekon in Virginia. He died,

Nov. 20, 1771, and is interred near his meeting house, where I expect, a monument will be raised to his memory. He married Sarah Johnson but left no issue.

"Mr. Stearns was but a little man, but a man of good natural parts and sound judgment. Of learning he had but a small share, yet was pretty well acquainted with books. His voice was musical and strong, which he managed in such a manner as, one while, to make soft impressions on the heart and to fetch tears from the eyes in a mechanical way; and anon, to shake the very nerves and throw the animal system into tumults and perturbations. All the Separate ministers copy after him in tones of voice and actions of body; and some few exceed him. His character was indisputably good, both as a man, a christian and a preacher. In his eyes was something very penetrating, seemed to have a meaning in every glance, of which I will give one example; and the rather because it was given me by a man of good sense, I mean Tiden Lane.

" ' When the fame of Mr. Stearn's preaching (said he) had reached the Atkin, where I lived, I felt a curiosity to go and hear him. Upon my arrival I saw a venerable old man sitting under a peach-tree with a book in his hand and the people gathering about him. He fixed his eyes upon me immediately, which made me feel in such a manners as I never had felt before. I turned to quit the place but could not proceed far. I walked about, sometimes catching his eyes as I walked. My uneasiness increased and became intolerable. I went up to him, thinking yet a salutation and shaking hands (with him) would relieve me: but it happened otherwise. I began to think that he had an evil eye and ought to be shunned; but shunning him I could no more effect than a bird can shun the Rattle snake when it fixes his eyes upon it. When he began to preach my perturbations increased so that nature could no longer support them and I sunk to the ground.'

"A little before his death the old man saw this uncommon phenomenon; the time

was Sep.7, 1769 memorable for a great storm. As he was ascending a hill in his way home he observed in the horizon a white heap like snow; upon his drawing near he perceived the heap to stand suspended in the air 15 or 20 feet from the ground. Presently it fell to the ground and divided itself into three parts; the greatest part moved northward; a less towards the south; and the third, which was less than either but much brighter, remained on the spot where the whole fell; as his eyes followed that which went northward, it vanished; he turned to look at the other, and found they all had disappeared. While the old man pondered what the phantom the division, and motions of it meant this thought struck him 'The bright heap is our religious interest; which will divide and spread north and south, but chiefly northward; while a small part remains at sandy-creek.' Time has proved this interpretation to be just; for in Virginia (which is to the north of Sandy-creek) the interest prevails more than in the Carolinas and Georgia."

"ELNATHAN DAVIS

"Born, Nov. 9, 1735, in Baltimore County, Maryland. Bred a seventh-day baptist; lived near James's river in Virginia to the year 1757 when he came to Hawriver. Baptized by Shubal Stearns of Sandy-creek. Ordained Nov. 13. 1764 by Sm. Harris. Married Mary Collins by whom he has children, Ruth, Benjamin, Elizabeth, James, Jonathan. He is no scholar yet very successful.

His conversion came to pass in this manner—He had heard that one John Steward was to be baptized, such a day, by Mr. Stearns of small stature, and Steward, a large man, he concluded there would be some diversion if not drowning: therefore he gathered about 8 or 10 of his companions in wickedness and went to the spot. Shubal Stearns came and began to preach; Elnathan went to hear him while his companions stood at a distance. he was no sooner among the crowd but he perceived some of the people tremble as if in a fit of the

ague: he felt and examined them in order to find if it was not a dissimulation: meanwhile one man, leaned on his shoulder, weeping bitterly; Elnathan, perceiving he had wet his white new coat, pushed him off, and ran to his companions who were sitting on a log, at a distance; when he came one said, 'Well, Elnathan, what do you think of these damned people?' He replied 'There is a trembling and crying spirit among them: but whether it be the spirit of God or the devil I don't know; if it be the devil, the devil go with them; for I will never more venture my self among them.' He stood a while in that resolution; but the enchantment of Shubal Stearn's voice drew him to the crowd once more. He had not been long there before the trembling seized him also; he attempted to withdraw; but his strength failing and his understanding confounded, he with many others, sunk to the ground. When he came to himself he found nothing in him but dread & anxiety, bordering on horror. He continued in this situation some days, and then found relief by faith in Christ. Immediately he began to preach conversion work raw as he was, and scanty as his knowledge must have been." (End of Morgan Edwards' manuscript of the Year 1772, concerning Sandy Creek Church and Shubal Stearns.)

SHUBAL STEARNS' MINISTRY AND MEETINGS AT SANDY CREEK CHURCH 245 YEARS AGO RESEMBLED AND SOMEWHAT COMPARED TO THE "DAY OF PENTECOST."

(Acts 2:10)

From reading Morgan Edwards' above historical description and record of Elder Shubal Stearns' ministry and meetings at Sandy Creek Church 245 years ago, it appears that the Holy Ghost spake through his voice, as His (God's) mouthpiece. As God "spake by the mouth of His Holy prophets" in olden times, (Luke 1:70), here He spake by one Shubal Stearns. This is evidenced by the testimony in the conviction of sin by experience and deliverance, of those elect, chosen

vessels of God's mercy, Tiden Lane and Elnathan Davis. The predestination of God's purpose put them, Lane and Davis, in the presence of Stearns at the right time and at the right place. Here we have the fulfillment of Isaiah's prophecy in 55:11, being brought to pass, "for as the rain cometh down, and the snow from Heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater, SO SHALL MY WORD BE THAT GOETH FORTH OUT OF MY MOUTH: IT SHALL NOT RETURN UNTO ME VOID, BUT IT SHALL ACCOMPLISH THAT WHICH I PLEASE, and it shall prosper IN THE THING where-to, I sent it." Elder Stearns, here, was only a mouthpiece for the Living God, used by Him to accomplish His purpose in Tiden Lane and Elnathan Davis, as the above record confirms and illustrates. The Biblical "Day of Pentecost" is described in the scriptures as follows, viz:

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from Heaven as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." "Now when this was noised abroad, the multitude came together, and were confounded." "And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine. But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: FOR THESE ARE NOT DRUNKEN, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old

men shall dream dreams." (Acts 2: Verses 1-6, 12-17.)

When Elder Shubal Stearns first began to preach to Tiden Lane, he (Lane) said "my perturbations increased so that nature could no longer support them." Lane was brought under the power of that "Voice within a voice", and he sank to the ground. Tiden Lane had heard the "outcries (shouting), epilepsies and extasies", and had tried with all his power to get away from these people, but failed. He used the word perturbed, meaning beyond human control by a power that he said was preternatural, or that which is beyond human understanding or comprehension, from a super-natural power.

Elnathan Davis, after hearing Stearn's powerful voice and words, tried to escape and return to his wicked friends, sitting at a distance on a log, as wicked spectators, had come to see Elder Stearns, as they thought, drown John Steward. They asked Davis on return to them, "What do you think of these d_____ people?" They were like the confounded multitude on the "Days of Pentecost" (Acts 2:1) that said the Apostles of the Lord "were all full of new wine." "But, Peter, standing up with the eleven, lifted up his voice, and said unto them" "for these are not drunken." "This is that which was spoken by the prophet, Joel," confirming that it was all the fulfillment of God's ancient prophecy. (See Joel 2:27-32.)

The true Church of the Living God has always been considered and looked upon by the world, as truly described by Paul's language in 1st Corinthians 4:13, "being defamed, we entreat: we are made as the filth of the world, and are the offscouring of all things unto this day." In this instance the world called them "these d_____ people." This all took place hardly 250 years ago, and its (the world's) attitude has not changed from then until now and never will against the true church of God.

THE SANDY CREEK BAPTIST ASSOCIATION (1758)

It is to be observed that the evangelical nature of Elder Shubal Stearns' powerful, ministerial movement from Sandy Creek Church, as portrayed and described in Acts 2:2 above from the year 1755,

according to Morgan Edwards' record, spread westward to the Mississippi River, southward to northeast Georgia, eastward to the Atlantic Ocean (or North Carolina), to the Chesapeake Bay, and also to the Potomac River (Virginia). We shall confine for all practical purposes in this writing the mention of a few of those early churches that were established in North Carolina from Sandy Creek, during the years 1755 to 1772.

Some of them were Abbott's Creek Church, (then Rowan), now Davidson County in 1756, Little River and Rocky River, Jones' Creek and Mountain Run, Anson County, Shallow Fords and Mulberry-Fields, Surry County, Haw River, Chatham County, New River (later called Stone's Bay), Onslow County, South-West (then Dobbs) Lenoir County, Grassy Creek, Granville County, Lockwood's Folly, Brunswick County, Trent River, Jones County, and others. From 1755 to 1772, a period of 17 years, the growth of the total membership of these churches, Morgan Edwards said, "increased from "16 souls in a short time to 606".

It was in January, 1758, that messengers from these churches with their respective branches, after Elder Shubal Stearns had visited them for that purpose, met at Sandy Creek Meeting House and organized the Sandy Creek Baptist Association, the oldest in the State of North Carolina, and the fourth (oldest) in the United States of America from the above named churches.

THE REVOLUTIONARY WAR PERIOD (1775 to 1783) BROUGHT GREAT DISTRESS OF TAXATION UPON BOTH THE SEPARATE AND PARTICULAR BAPTISTS, BY THE CROWN OF ENGLAND, BUT A BLESSED UNION AND RECONCILIATION OF FELLOWSHIP BETWEEN THEM WAS IN THE MAKING.

Quoting Morgan Edwards' record for Sandy Creek Church's decline from "606 to 14 souls in 17 years" is understood and told by the heavy tax burden placed upon them and the citizenry by the King of England. After losing the Battle of Alamance May 16, 1771, countless numbers of patriots scattered abroad to the frontier lines of Tennessee, South Carolina and Georgia. The amount of taxes sent to the

King of England, he said, was more than the value of their paper money; the King's collection officers for their commissions extorted more than the law allowed, and would be allowed to go unpunished. They also persecuted and treated them mean and ugly. Over 1,500 families sold their plantations and exited the province, only to scatter and perpetuate the Separate Baptist cause to new areas and homes.

But God was at the same time bringing good out of their troubles when a movement began at the Kehukee Association in 1775, convening with the Falls of Tar River Particular Baptist Church, Edgecombe County, NC, to accomplish and bring about a union between the Separate and Particular Baptist groups. In the creation of this union of them together *Burkett's and Read's History* (1803) records, "God who works all things by His divine providence, according to the counsel of His own will, was pleased to bring order out of confusion, and good out of evil, for by these means He was pleased to effect a union and reformation in the churches in general. It was not many years before all the churches were united, and the names "Particular" and "Separate" were buried in oblivion, and we were now known in the world by the name of the "UNITED BAPTISTS." Blessed be God, the extinction of these two names has now become complete and are now obsolete throughout the United States, and we hope throughout the world forever. The bars of non-communion and non-fellowship between these churches and individuals were taken down and existed no more." (See pages 45-46, of *Burkitt and Read's History of the Kehukee Association.*)

THE NAME, "UNITED BAPTIST", THAT IDENTIFIED THE TRUE BAPTIST CHURCH, BEGINNING IN THE YEAR 1775, WOULD BE SHORT-LIVED FOR ONLY ABOUT 40 YEARS, WHEN THE GREAT DIVISION OF 1832 OVER FOREIGN MISSIONS AND SUNDAY SCHOOLS WOULD TERMINATE IT.

Historians have included in writing the history of the United States this time-frame period, 1740 to 1800 - that also included Elder Shubal Stearns' pow-

erful ministry at Sandy Creek Church, a religious unfolding in the colonies called 'The Great Awakening.' In its early years, it included Elder Stearns' ministry at Sandy Creek and was, what they called, revivalist preaching. While Stearns' ministry was truly predestinarian in his declaration, yet, to an extent, it became influenced in it. The manner of preaching of the ministers of many religious orders, became emotional and spirited. This type or custom of preaching quickly spread and became popular on the frontiers of America and led to large numbers of new members in many denominations of the world that encouraged it. Not only did the churches of the Sandy Creek Association increase rapidly in membership, but the Kehukee was commensurately increasing also at the same time.

Hassells' Church History records on page 710 these statistics that verify growth of the early five, small churches of the Kehukee Association from their beginning in the year 1769. At its session in October, 1789 (the year in which our Federal Constitution of the USA was adopted) Elder Hassell records,

"The Kehukee Association embraced at this time, 1789, 51 churches and 3,944 members, being an increase of 41 churches and 1,350 members in twelve years; and the members, composing the Association, expressed great thankfulness to God for the happy union that had taken place between the Particulars and the Separates," beginning 1789, below.

Hassells' Church History also records at page 717 the rapid increase in numbers of church membership in the Kehukee Association after the year 1789, (From 1789 to 1802, reports of additions by baptisms are as follows:)

- (1) In 1789, 15 reported
- (2) In 1790, 446 reported
- (3) In 1791, 99 reported
- (4) In 1792, 192 reported
- (5) In 1794, 57 reported
- (6) In 1795, 19 reported
- (7) In 1796, 33 reported
- (8) In 1797, 13 reported
- (9) In 1798, 43 reported
- (10) In 1799, 72 reported
- (11) In 1800, 129 reported
- (12) In 1801, 138 reported
- (13) In 1802, 872 reported

TOTAL 2,128. new members received by baptism in thirteen years.

Here, we have for a time period of 34 years, 1769 to 1803, an increase of total membership of the Kehukee Association of 3,478 new members by baptism. Also, at the same time-frame and period the Sandy Creek Association churches were likewise, correlatively speaking, experiencing the same increases. The world also, at the same time during this great influx, had been infiltrating their borders, and God was getting ready to clean house.

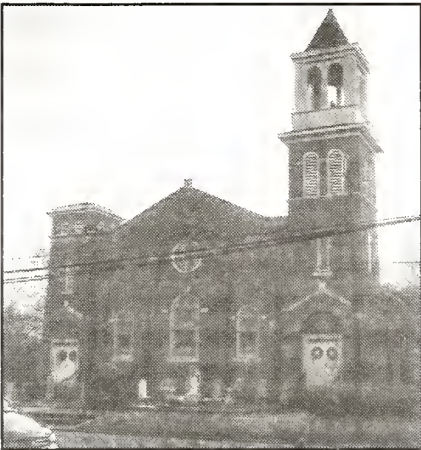
THERE IS AN OLD SAYING, "AFTER THE FATTENING, THERE WILL ALWAYS BE A KILLING"; THE KEHUKKE ASSOCIATION HAD THE KILLING BEGINNING IN 1803 AND ENDED IN 1827, WHEN ITS NAME, 'UNITED BAPTIST' VANISHED TO BE REPLACED BY THE NAME, PRIMITIVE BAPTIST, (SEE HASSELLS' CHURCH HISTORY, PAGE NOS. 721 & 736-737).

THE CONFERENCE OF 1803, KEHUKKE ASSOCIATION, AT CONNOHO CHURCH WAS A NEGATIVE ONE.



CONNOHO CHURCH
OLD CONNOHO (pronounced CON-NO-HO) PRIMITIVE BAPTIST CHURCH (Meeting House), MARTIN COUNTY, N.C., THE PLACE WHERE ELDER MARTIN ROSS CONCEIVED HIS 'BANTLING OF MISSIONISM' IN 1803 AT KEHUKKE ASSN., & TRANSFERRED IT TO CASHIE CHURCH THE THIRD SUNDAY IN JUNE, 1805. (see Hassells' Church History, page 723.) Connoho Church Closed in 1960's and Demolition of Bldg. Took Place in 1980's.

At this session of the Kehukee Association (1803) a subject was introduced in the shape of a query, which gave great distress, trouble and anxiety to the minds of brethren belonging to this body for thirty-four years. Some were in favor, and others stood opposed to the measure. There never was a perfect agreement



CASHIE MISSIONARY BAPTIST CHURCH

Cashie (pronounced Cash-Shy) Missionary Baptist Church, in Windsor, Bertie County, N.C., the 'cradle where Elder Martin Ross nursed his missionary bantlin in 1805' after its conception at Connoho Primitive Baptist Church in 1803. Elder Cushing Biggs Hassell described it, "thus Elder Ross had gotten his bantlin born, and Cashie seemed to be the cradle in which to nurse it". (See Hassells' Church History, page 723.) This human bantlin lived & gave rise to the N.C. Baptist Convention in 1830 and the Southern Baptist Convention in 1845 that today has more than 16 million members, being the USA's largest Protestant group.

as to its merits – a feeble and tardy assent was given to it by a majority for a while, but perfect satisfaction never; and at length, in the year 1827, it was settled by discarding the subject and all measures connected with it. It was a new thing introduced to the notice of the Association, and after the body had been in existence thirty-four years! It gave rise to contentions, heartburnings, bickerings, animosities and strife; it broke the peace of brethren, and was a fire-brand in their midst. The subject was that of MISSIONS, which was introduced by the following query, submitted by Elder Martin Ross, then a prominent minister in the Association; and at a time when the zeal and credulity of many hundreds of new members were at their height. This was one drawback to the great revival which had just occurred within the bounds of the Kehukee Association. But for the revival, so called, this new measure and great departure from the custom of the fathers would, probably, have received no favorable consideration among the staid old members of the Association. This was Elder Martin Ross' query under consideration:
"IS NOT THE KEHUKKE

ASSOCIATION, WITH ALL HER NUMEROUS AND RESPECTABLE FRIENDS, CALLED ON IN PROVIDENCE, IN SOME WAY, TO STEP FORWARD IN SUPPORT OF THAT MISSIONARY SPIRIT WHICH THE GREAT GOD IS SO WONDERFULLY REVIVING AMONGST THE DIFFERENT DENOMINATIONS OF GOOD MEN IN VARIOUS PARTS OF THE WORLD?

Elder Martin Ross, according to Hassells' Church History, was able to get support for his Missionary movement with four Elders and met at Cashie Meeting House in June, 1805 "to devise ways and means to support his 'missionary cause.'" It was here at this time that Elder C.B. Hassell later made his famous statement, "Thus, Elder Ross HAD GOTTEN HIS BANTLING BORN, AND CASHIE SEEMED TO BE THE CRADLE IN WHICH TO NURSE IT." (See Hassells' Church History, pages 722 & 723.) (Note: A bantling is described as a "very small child," by definition. The size of this "very small child," had grown fastly since 1803, so fast that its numerical numbers are shown in the second paragraph below, and is astounding while the true, Elect mystical Church of God has never grown or increased in size one iota. It is the same size today that it was before the foundation of the world, as Solomon declared, "God made it NOT TO GROW." (See II Samuel 23:5)

(EDITOR'S COMMENT)
I have searched every available resource at my disposal to find the first, formal action of any church, association or organization anywhere in the world, that began (or originated) what is known today as "The Missionary Baptist Church." I have been unable to find any record earlier than Elder Martin Ross' query at the Kehukee Association of 1803. There may be earlier, formal ones in existence, but I have been unable to locate them. Should anyone know of any, would my reader kindly advise me? If the above information is correct, the Missionary Baptist Church had its beginning at Connoho Church, Martin County, N.C., 202 years ago in the year 1803.
This movement he said, "To Step Forward", in 1803 led to the organization of the N.C. Baptist Convention in 1830, the

National Convention in 1845, and later (today's) Southern Baptist Convention, a human giant, that boasts of more than 16 million members, which they say is the nation's largest Protestant group.

THE CONFERENCE OF 1827, KEHUKKEE ASSOCIATION, AT KEHUKKEE CHURCH, HALIFAX COUNTY, N.C., WAS A POSITIVE ONE

"This session of the Association (1827) was one of the most remarkable ever held by her. At this time came up for consideration the Declaration of Principles, submitted at the last session to the churches for approval or rejection. And upon a full and fair discussion of them, the following order was made, viz: 'A paper purporting to be a Declaration of the Reformed Baptists in North Carolina, dated August 26, 1826, which was presented at last Association, and referred to the churches to express in their letters to this Association their views with regard to it, came up for deliberation. Upon examination, it was found that most of the churches had given their opinions; and after an interchange of sentiments among the members of this body, it was agreed that we discard all Missionary Societies, Bible Societies and Theological Seminaries, and the practices heretofore resorted to for their support, in begging money from the public; and if any persons should be among us, as agents of any of said societies, we hereafter discountenance them in those practices; and if under a character of a minister of the gospel, we will not invite them into our pulpits, believing these societies and institutions to be the inventions of men, and not warranted from the Word of God.

"We further do unanimously agree that should any of the members and ministers of our churches join the fraternity of Masons, or, being members, continue to visit the lodges and parades, we will not invite them to preach in our pulpits, believing them to be guilty of such practices; and we declare non-fellowship with them and such practices alto-

gether." In adopting this resolution there was not a dissenting voice. It was unanimous. Before the vote was taken there was a diversity of sentiment, and brethren freely interchanged views on the subject. Some, of course, were favorable to the toleration of these innovations, and pleaded for them with all their power; while those opposed to them as being contrary to ancient usage and pernicious in their consequences, boldly denounced them and contended for their abolition. On taking the vote, it was found that a large majority were opposed to these new men-made schemes; and then it was agreed to make the vote unanimous; and the same was accordingly done. It may, therefore, be set down as having the entire sanction of the Kehukee Association, composed at this time of 35 churches, holding 1,951 members.

"Those messengers of the churches in the Kehukee Association at that time, who favored these new things, appeared before the adjournment of the body to be thoroughly convinced of their error. They gave signal demonstration of their acquiescence in the final decision, embraced the brethren who took opposites views, fell upon their shoulders, and seemed to be overwhelmed with joy. Never, perhaps, in the whole period of her existence, either before or since that time, did such a melting scene occur in a session of the Kehukee Association, as did then. All present seemed to fired with love for each other, and thankfulness to God that He had conducted the controversy to such a happy conclusion. The Moderator, Elder Philemon Bennett, adjourned the Association with an affectionate address and prayer.

OUR CURRENT NAMES, PRIMITIVE, OR OLD SCHOOL BAPTIST, CAME INTO EXISTENCE IN THE YEARS 1827 AND 1832.

"In September, 1832, a number of churches belonging to the Baltimore Association convened with the Church called 'Black Rock,' in the State of

Maryland, and took the same position by the Black Rock Address that had been taken by the Kehukee; so that in the northern States, they were called Old-School, Blackrockers or Primitive Baptist, and in the southern states they were known and stigmatized as Kehukeeites or Primitive Baptist." (End of quotes from Hassells' Church History. See page No. 738.)

THE NEW DOCTRINE OF ELDER MARTIN ROSS' FOREIGN MISSIONS WAS BROUGHT TO THE SANDY CREEK ASSOCIATION AND LED TO THE FORMATION (AND ORGANIZATION) OF THE ABBOTT'S CREEK UNION PRIMITIVE BAPTIST ASSOCIATION IN THE YEAR 1827 FROM CHURCHES THAT WITHDREW FROM THE FORMER.

Due to the missing first, and earliest, record books of the Abbott's Creek Union Association, which are today presumably lost, I have had to rely on the History Of The Sandy Creek Baptist Association by Geo. W. Purefoy, and Hassell's Church History to supply critically needed data to learn how all of it came about over 178 years ago.

We learn from the above two resources that these three churches, viz: Abbott's Creek, Timber Ridge and Jamestown, petitioned the Sandy Creek Association in the year 1825 for letters of dismission for convenience to form the Abbott's Creek Union Association. They were granted and formation was accomplished on Saturday before the second Saturday in November, 1827, at Liberty Meeting House, Davidson County, North Carolina. The Churches at Brush Creek, Randolph County, N.C., Bear Creek, Chatham County, N.C., and Tom's Creek Church in Davidson County, N.C., within two years followed suit, making a total of six churches to make this union, hence the name "Abbott's Creek Union Primitive Baptist Association."

It is very clear from reading the minutes of the 1832 session of the Sandy Creek Association that the reason

for these six churches leaving this body to organize in forming the Abbott's Creek Union Association was clear-cut. We cite them from the old Sandy Creek Association minutes of their 1832 session against the Abbott's Creek Union Association as follows:

"The Abbott's Creek Union Association having rejected the messengers of correspondence from our body, the Sandy Creek Association, in consequence of our Association being friendly to MISSIONS, we sent ten copies of our minutes of this year, 1832, to that Association, as an evidence, that we still love them as brethren in Christ."

"The Baptist members, churches and associations that have encouraged MIS-SIONS, have always been willing to fellowship those brethren who opposed them; the non-fellowship has always invariably come from the anti-mission party; consequently, the guilt of the schism rests upon them, the Abbott's Creek Union, and not upon those that labor for the spread of the gospel at home and in foreign lands." (End of quote.)

SANDY CREEK CHURCH SOON THEREAFTER TAKES A FIRM STAND ON THESE SAME ISSUES ON THE SECOND DAY IN AUGUST, 1835, AGAINST ALL THE NEW INSTITUTIONS OF THE DAY WITH THE OTHER SIX CHURCHES AND JOINS THE ABBOTT'S CREEK UNION ASSOCIATION, THEREBY MAKING THEIR NUMBER SEVEN CHURCHES, A PERFECT NUMBER.

It is very interesting to read the following transcript from the original records of the old Sandy Creek Church in the year 1835 as follows:

"On the second Lord's day in August, 1835, we the Sandy Creek Church, Randolph County, North Carolina, herein protest against all the new institutions of the day, which we believe are not founded on the scriptures, among which include the Baptist State Convention, the Missionary Society, the Sunday School, and other societies which have now come into existence."

(About the year 1835, Sandy Creek Church joined the Abbott's Creek Union Primitive Baptist Association, and remained a member of this body until the year 1909, when the last member, Sister Vandelia E. Jones, died.)

WHEN THE ABOVE POSITIVE STAND OF SANDY CREEK CHURCH WAS TAKEN IN 1835, AGAINST THE NEW INSTITUTIONS AND THINGS OF THE DAY, A MINORITY NUMBER PULLED OUT FROM THE ORIGINAL CHURCH BODY THERE AND ORGANIZED THE SANDY CREEK MISSIONARY BAPTIST CHURCH AT A SITE APPX. 6 MILES S.E. FROM THE FIRST, ORIGINAL SITE, DOWN THE ROAD, NEAR STALEY, N.C.

It is interesting to observe that the Sandy Creek Missionary Baptist Church, being an excommunicated, minority group from the old Sandy Creek Primitive Baptist Church in 1835, remained on their newly-chosen, remote site, situate nearly six miles S.E. distant from Elder Shubel Stearns' first 1755 site until the year 1902, a period of 67 years.

In 1902 the membership of the Old Sandy Creek Primitive Baptist Church (in the Abbott's Creek Association) had dropped to only member, Sister Vandelia E. Jones, who died in 1909. From about 1904 until 1909, no services were held in the old log Sandy Creek Primitive Baptist Church Meeting House. It is said, however, that Sister Vandelia E. Jones, refused to accept the closing of the church and continued to come and sit on the doorsteps of the old building each meeting day, where she sang the old hymns she loved so well, when her voice could be heard throughout the immediate neighborhood and vicinity. It is said that she continued this practice until she became disabled to walk.

It was during the years 1901 and 1902, when the Sandy Creek Missionary Baptist Church decided to relocate its place of worship (back) to the original 1755 site between the graveyard, containing Elder Shubal Stearns' 1771 grave, and the first, old

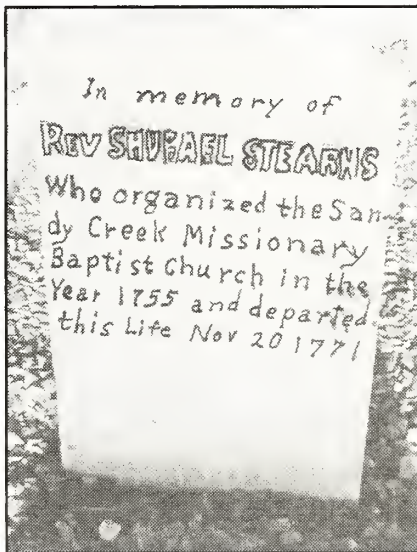
log Primitive Baptist Meeting House. They were able to accomplish this move. By the stretch of the mind, one wonders today their motive, knowing the possibility that the Old Sandy Creek Primitive Baptist Church might close, and by returning in such close proximity to the old, original first Sandy Creek Church site, they just might be able to acquire it, if that was the case? However, this was not the case in any hope of reality, when in the year 1926, the Old Sandy Creek Church's daughter of 1756, the Abbott's Creek Primitive Baptist Church, stepped into the picture and re-established the Sandy Creek P.B. Church. A nice, comfortable meeting house was erected in 1946 on the east side of the old log building that is used and enjoyed by the Sandy Creek Primitive Baptist Church today.

ELDER SHUBAL STEARNS' ORIGINAL HEADROCK (GRAVE-MARKER) WAS REMOVED FROM HIS GRAVE ABOUT THE YEAR, 1905, JUST AFTER THE SANDY CREEK MISSIONARY BAPTIST CHURCH RELOCATED BACK AT THE FIRST, ORIGINAL CHURCH SITE, BETWEEN THE OLD LOG BUILDING AND THE OLD GRAVE-YARD.

(The following is a quote from the official history of Sandy Creek Primitive Baptist Church.)

"About 1905, the 'Original' Head Rock of Elder Shubal Stearns was removed from his grave by a Missionary minister. The present stone (at his grave) is mis-leading. The Primitive Baptist, at this time, have been unable to find the original stone. Stearns' original head-rock was a native stone on which was carved 'S.S. 1771.' (End of Quote.) I am informed today, January 1, 2006, that a search committee was appointed by the Primitive Baptists to locate it, when they were informed by the Missionary Baptists that it had been placed in the N.C. State Archives, Museum of History, Raleigh, N.C., where this Department, after several thorough searches, reported it could not find it; also, that it did not have it.

THIS MIS-LEADING, REPLACED TOMB-STONE AT ELDER SHUBAL STEARN'S GRAVE



In Memory of
REV. SHUBAL STEARNS
Who organized the Sandy Creek Missionary Baptist Church in the year 1755 and departed this life Nov. 20, 1771.

(The today's mis-leading tombstone at Elder Shubal Stearns' grave that replaced about the year 1905 his original native rock stone bearing inscription 'S.S. 1771.'

SANDY CREEK CHURCH WITHIN A PERIOD OF 89 YEARS (1775 to 1839) IS GIVEN TO BEAR THREE DIFFERENT, LEGITIMATE NAMES.

- (1) Sandy Creek Separate Baptist Church (1755 to 1775)
- (2) Sandy Creek United Baptist Church (1775 to 1839)
- (3) Sandy Creek Primitive Baptist Church (1839 to 2005)

When the Kehukee Primitive Baptist Association met in its 61st session in 1830, page 780 of *Hassells' Church History* records the beginning of the longstanding relationship of correspondence that existed between these two bodies, Kehukee & Abbott's Creek Union, for 114 years from 1839 to 1953.

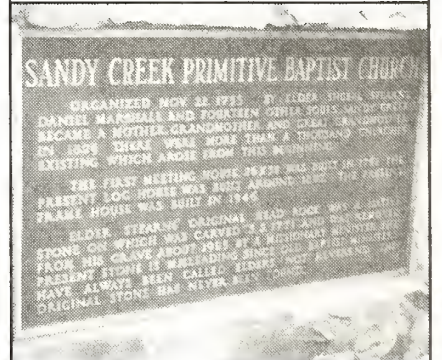
"Correspondence with the ABBOTT'S Creek Union Association was sanctioned, and twenty-five copies of the Kehukee minutes were ordered to be sent to them."

This enduring relationship of mutual correspondence between the Abbott's Creek Union Association and the Kehukee Association lasted for a period of 114 years, until the year 1953, when the latter, Kehukee Association, put up bars of unlawful non-fellowship against the Abbott's THE

CORRECTION OF ELDER SHUBAL STEARNS' SECOND (REPLACED) GRAVE-MARKER

A RECTIFICATION OF THE TRUTH

In 1980 the members and friends of the Sandy Creek Primitive Baptist Church erected this handsome, bronze plaque, encased in a beautiful rock monument, at the front entrance of the building. It reads below,



"SANDY CREEK PRIMITIVE BAPTIST CHURCH

ORGANIZED NOV. 22, 1755 BY ELDER SHUBAL STEARNS, DANIEL MARSHALL AND FOURTEEN OTHER SOULS. SANDY CREEK BECAME A MOTHER, GRANDMOTHER, AND GREAT GRANDMOTHER. IN 1829 THERE WERE MORE THAN A THOUSAND CHURCHES EXISTING WHICH AROSE FROM THE BEGINNING.

THE FIRST MEETING HOUSE 26 X 30 WAS BUILT IN 1762. THE PRESENT LOG HOUSE WAS BUILT AROUND 1802. THE PRESENT FRAME HOUSE WAS BUILT IN 1946.

ELDER STEARNS' ORIGINAL HEAD ROCK WAS A NATIVE STONE ON WHICH WAS CARVED "S.S. 1771" AND WAS REMOVED FROM HIS GRAVE ABOUT 1905 BY A MISSIONARY MINISTER. THE PRESENT STONE IS MIS-LEADING SINCE OLD BAPTIST MINISTERS HAVE ALWAYS BEEN CALLED ELDERS, NOT REVEREND. THE ORIGINAL STONE HAS NEVER BEEN FOUND."

Creek Union Association, which are still up against them today and continue in full force and effect at this time, January 10, 2006.

A LISTING OF JUST A FEW OF THE ASSOCIATIONS THAT WERE IN THE NORTHWARD PORTION OF "THE WHITE HEAP, LIKE SNOW" THAT ELDER STEARNS SAW IN HIS VISION OF SEPTEMBER 7, 1769, AS MENTIONED EARLIER IN THIS ARTICLE.

While there are a countless number of Primitive Baptist Associations today in the states of Virginia, North Carolina, South Carolina,

Georgia, Kentucky and Tennessee that trace their origins to Sandy Creek Church, we are listing a few of those nearby Associations that Elder Stearns saw in his vision of 1769 that moved northward out of Sandy Creek Church. They are shown here with the dates of their organizations:

NORTH CAROLINA

- | | |
|-----------------------|------|
| (1) Yadkin | 1790 |
| (2) Flat River | 1791 |
| (3) Mayo (N.C. & Va.) | 1798 |
| (4) Country Line | 1806 |
| (5) Mountain | 1799 |
| (6) Bear Creek | 1832 |
| (7) Fisher's River | 1832 |

VIRGINIA

- | | |
|-------------------------|------|
| (1) Strawberry | 1766 |
| (2) Roanoke | 1788 |
| (3) New River | 1793 |
| (4) Appomattox | 1804 |
| (5) Green Brier | 1807 |
| (6) Pigg River District | 1825 |
| (7) Staunton River | 1841 |
| (8) Smith River | 1856 |

There are many, many more in the other states, too numerous to mention in this writing.

Some of the early pastors of Sandy Creek Primitive Baptist Church of the 19th century were Elders Abram Wright, F.L. Oakley, Y.I. Chandler, Phillip Snider, J.E. Adams, J.S. Dameron and others. These ministers served during the time when Sandy Creek Church was a member of the Abbott's Creek Union Association.

(In 1951 the State of North Carolina Department of Conservation and Development requested Sandy Creek Primitive Baptist Church to deed the property to them for the purpose of establishing the site as a historical shrine. The request was declined by the church, saying they believe the property was given to be used for the purpose of divine worship of the Lord only.)

I cannot close this article without mentioning the faithful, dedicated, hard work of Brother Hal L. Younts, Climax, North Carolina, deacon and clerk of Sandy Creek Primitive Baptist Church, who undertook the project of restoration of the old, log meeting house, beginning about the year 1999 or 2000. Our merciful God blest and enabled him to carry out a fantastic job with his God-given gift of ingenuity in bringing the old building back

to its near, original, mint condition and state of its existence 203 years ago, in preparation for the Church's 250th Anniversary on Oct. 29-30, 2005. He spent many hard, long hours and personal funds refilling all the cracks between the old logs, re-cementing them back together, with a permanent sealer, and re-installing the old balcony, built for slaves during the antebellum period of our country, the USA. The balcony of three sides of the interior, through the years, had been removed, and had to be completely put back in place. There were eight, huge, decayed logs that had to be replaced also.

The well-chosen, beautiful knoll and picturesque countryside, those Old Baptists of 250 years ago picked for their little, log meeting house, will stir the inner workings of your soul. To any Old Baptists passing through the area, it would be well worth your time to see this ancient landmark-piece of the Primitive Baptist people's heritage and history. It is located just off the intersection of U.S. 421 with N.C. 49 Hwy., on the Sandy Creek Church Road, appx. 3 miles west of Staley, N.C. The Church meets on each second Sunday afternoon of each month at 2:30 p.m. Elder Gene Hogan, Denton, North Carolina, is the current pastor.

There were approximately 300 people at the 250th Anniversary Commemoration, including many church members and friends, from several states, with 12 elders (ministers) in attendance. The Lord granted beautiful, Fall weather on those special days, Oct. 29-30, 2005, when worship services were held in both the old log building and the newer, adjacent Sandy Creek P.B.Ch. meeting-house. Someone gave this appropriate motto for old Sandy Creek Primitive Baptist Church, here,

"This Is A Church Where Time Stands Still."

J.M. Mewborn,
January 10, 2006.

Acknowledgment of assistance, given to me in writing this article, goes to my dear wife, Susie T. Mewborn, Bro. Hal L. Younts, Climax, N.C., Mr. Charlie D. Alston, Scotland Neck, N.C., and Mr. Gary Fields, LaGrange, N.C. Editor.)

"BUT SPEAK THOU THE

THINGS WHICH BECOME SOUND DOCTRINE." (Titus 2:1)

(Editor's note: The following article was written by Elder Peter L. Bransletter in the year 1876 and taken from his book, "Life and Travels." Elder Bransletter was born in Kentucky in 1825 and died in Missouri in 1890. He was ordained to the ministry in 1865 and was a highly esteemed minister in his day, an able defender of truth. His writing below is a clear expression and exponent of sound doctrine of the truth in God, our Saviour. Ed.)

LAW AND GRACE

"Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage"--Galatians 5:1. It is evident from this text, as well as from the context, that the Galatian church was under the influence of false teachers; those who taught for doctrine the commandments of men, a law righteousness, and turned their faith from a finished salvation and righteousness in Christ, to trust in their own works and services tended to the sacrificial law, which service only rendered to bring them into bondage again.

The Apostle Paul marvelled that they were so soon removed from Him who called them into the grace of Christ, unto another gospel, "which is not another", but a perversion of the gospel of Christ. They preached Christ, but not a Savior without their works or service to the ceremonial law, from which service, or bondage, Christ had made them free by the sacrifice of Himself. And for this cause He is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions who were under the first testament, they which are called might receive the promise of eternal inheritance.

Therefore, Christ is the end of the law for righteousness to every one that believes. He is a full, complete Savior, for by one offering He hath perfected forever them that are sanctified. He magnified and made honorable the law when He died for our sins and rose again for our justification. The sufferings and death of Christ made us free from the law of sin and death. God sent His own Son in fulfillment of the promise made to Abraham, that the inheritance might not be of the law, but of faith.

The Apostle Paul declares the covenant confirmed of God in Christ, the law, which was 430 years after, could make the

promise of none effect. For if the inheritance be of the law, it is then no more of promise; but God gave it to Abraham by promise. "Wherefore then serveth the law?" There is no life, no salvation, no righteousness, no spiritual blessing, no eternal inheritance in the law, but all is in Christ, the Seed that was to come. To whom was the promise made? It was made to God's elect or chosen people, the heirs of promise. God said, "His name shall be called Jesus, for He shall save His people from their sins." not to make a way possible by which sinners could save themselves by obedience to the law, for if there had been a law given that could have given life, verily righteousness (salvation) would have been by the law. (Read Gas. 3:1)

That no man is justified by the law (or his works to fulfill the law) in the sight of God is evident, for the just shall live by faith, and the law is not of faith. The Apostle Paul affirms that it is by faith that it might be by grace, to the end that the promise shall be sure to all the seed.

It is by grace we are saved, through faith, and that not of ourselves, it is the gift of God; not of works; for we are His (God's) workmanship, created unto good works. Our good works are the effect of divine life, as is faith, for whosoever "believeth that Jesus is the Christ, is born of God." (1st John 5:1.) "Thou hast wrought all our works in us." (Isa. 26:12.) The birth, or divine life, is the cause; faith and obedience to the laws and ordinances of Christ's kingdom, are the effect.

In order to accomplish this great work, a finished Salvation, Christ possessed all power in both heaven and in earth, and over all flesh, that He should give eternal life to as many as the Father gave Him before the foundation of the world that they might know God and Jesus, whom the Father hath sent--our life, our righteousness, our Salvation. By the law of the Spirit of life in Christ Jesus we are made free from the law of sin and death. By the law of God's everlasting covenant in Christ the heirs of promise are made free from sin, free from condemnation, free from all sacrificial law, for if the Son make you free, ye shall be free indeed.

(Elder) Peter L. Bransletter
(Written in the year 1876.)
(SELECTED)